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UNTRODDEN FIELDS  
OF  
ANTHROPOLOGY

"No physical or moral misery, no sore however corrupt it may be, should frighten him who has devoted himself to the Knowledge of Man; and the sacred Ministry of the Medical Man by forcing him to witness everything, also permits him to say everything."

TARDIEU, *Des Attentats aux Mœurs.*

~~~~~

Τὸ γὰρ ἀποστῆναι χυλεπὸν  
Φύσεις, ἣν ἔχει τις αἰεί.

ARISTOPHANES (Vesp. 1457):—

~~~~~

"The decomposition of dead bodies we can well prevent, can we not also stay the decomposition of the human heart? If the weak know, if we know, that a given vice has a bad taste, and 'turns but to dead ashes in the Mouth', with what happiness should we fly from it. It is only necessary to see certain phases of degradation such as they really are, to hold them afterwards in hatred."

ADÈLE ESQUIROS, *Les Marchandes d'Amour.*

~~~~~

Lass uns, geliebter Bruder, nicht vergessen,  
Dass von sich selbst der Mensch nicht scheiden kann.

GOETHE (Torq. Tasso, I, 2, 85).

DOCUMENTS ON MEDICAL ANTHROPOLOGY

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UNTRACED FIELDS  
OF  
ANTHROPOLOGY

OBSERVATIONS ON THE ESOTERIC

**Manners and Customs of Semi-Civilized Peoples;**

BEING A

RECORD OF THIRTY YEARS' EXPERIENCE IN  
ASIA, AFRICA, AMERICA  
and OCEANIA.

BY A FRENCH ARMY-SURGEON.

(IN TWO VOLUMES)

VOL. II

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PARIS

LIBRAIRIE DE MÉDECINE, FOLKLORE ET ANTHROPOLOGIE

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**PREFATORY NOTE**  
**TO THE SECOND VOLUME**

“ Dont ne m'a retardé l'opinion de ceux qui disent que c'est une chose vergogneuse et sale de traiter de cette matière, et que la lecture d'un tel livre peut induire quelque libidineux désir en la pensée de ceux qui le liront. Mais nul ne le lise qui n'en aura à faire. Nous desirons empescher le mal; si, ce faisant, nous ne pouvons fuir le scandale volontairement pris, cela ne nous doit pas être imputé, ains à la pernicieuse volonté de ceux qui d'eux-mêmes cherchent à se scandaliser sans sujet.”

Dr. JACQUES DUVAL.

*Traité des Hermaphrodites.*

(ROUEN, 1612, p. 58.)

“Scire est nescire, nisi id me scire alius sciret.”

## PREFATORY NOTE

### TO THE SECOND VOLUME.

The following letter, received from a valued correspondent, is so just, and defines our Author's effort with such precision, that we think it of sufficient interest to reproduce. Others were sent to us, many of them couched in very appreciative and laudatory terms. We hope to include them all in a third supplementary volume to appear later.

SIR,

In reply to your request to contribute any criticisms one wishes upon “*UNTRODDEN FIELDS OF ANTHROPOLOGY*” by “*A French Army-Surgeon*” (published 1896), although I have not resided abroad, nor can claim any special knowledge of the subject, as a medical man, and having read the work very carefully, I should like to make the following general remarks. The title at once arrests the scientific attention and the book leads one straight into fields “*untrodden*” as far as I am aware—at all events little more than a note here and there appears—in the standard anatomical, physiological, or anthropological works; in its purely psychological aspects I believe it is wholly untreated. The author's numerous observations on the various races and species of mankind, with which his position brought him into contact; the careful



differentiations he details in the several species and races, and the rough classification he sketches therefrom, are very interesting; while his description of relevant and characteristic customs, of the different races, and the incidents of travel in passing from place to place are equally attractive. The scientific aspects of the work are very interesting, but the details of the examples, brief, and in general scientific terms. From the purely scientific side it would be probably too much to look for the scientific minutiae of Darwin, or numerous and exact measurements, under the circumstances of the compilation of the work and the newness of the subject as a speciality. The illustrations to the work are excellent. In my opinion it would have been better had they been annexed to the matter of the text, or if separated, they should have been bound in uniform size as the volumes. As many notes on the distinguishing characteristics of the male organs of generation in the various races appear in the text, some typical illustrations of them would seem a natural part of the illustrations, whereas they are absent. A further advantage to the illustrations would, I think, be, to draw them to scale; either as a whole, or the particular scale, given at the foot of each plate. Lastly I think it is to be regretted that as a work treating of a scientific subject, and further as being a speciality, it is not announced to and procurable by the scientific world through the ordinary channels. Apologising for these brief criticisms and congratulating the author on what he has achieved.

Yours faithfully,

“MEDICUS.”

ENGLAND, Sept. 1897.

Our friend's name is withheld, as desired.

## EDITOR'S NOTE

I regard sex as the central problem of life. And now that the problem of religion has practically been settled, and that the problem of labour has at least been placed on a practical foundation, the question of sex—with the racial questions that rest on it—stands before the coming generations as the chief problem for solution. Sex lies at the root of life, and we can never learn to reverence life until we know how to understand sex.

HAVELOCK ELLIS.

Nature and truth, though never so low or vulgar, are yet pleasing when openly and artlessly represented.

POPE.

## EDITOR'S NOTE TO THE FOREGOING

My correspondent is in error in thinking that the First Edition "UNTRODDEN FIELDS OF ANTHROPOLOGY" was "not procurable by the scientific world through the ordinary channels." The work was duly advertised and announced in 1896, **for three months before and three months after it appeared**, in the following medical Reviews and literary Magazines amongst many others:

"*The Medical Press and Circular*".—"*The Lancet*".—"*The Edinburgh Medical Journal*".—"*The Glasgow Medical Journal*".—"*The Bristol Medico-Chirurgical Journal*".—"*The Birmingham Medical Review*".—"*The Homœopathic World*".—"*The Athenæum*".—"*The Academy*".—"*Pall Mall Gazette*".—"*Globe*".—

The prospectus announcing the work was sent to a large number of London medical men in practice and to the "Fellows of the Anthropological Institute of Great Britain and Ireland"; and the work was regularly supplied, on demand, to the London medical publishers, whose clients had ordered a copy of it through them.

With regard to the illustrations, I feel compelled to admit that the observations of "Medicus" have considerable *raison d'être*. But it was here that both Editor and Author were most anxious not to give offence by transgressing the bounds of propriety. Few things occasion

more trouble and expense, in the production of any given work, than the illustrations, and more especially did we feel this in connection with a work dealing specifically with the arcana of anthropological science. The Author, it is true, had the intention, at the outset, to reproduce in the text some original drawings which he had executed during his medical experiences in the Colonies, but, on more mature consideration, it was agreed that the illustrations in question would be more appropriate to another important work, for which the Doctor has been collecting material during the last twenty-five years.

This treatise, which will deal from an Anatomical, Physiological and Philosophical standpoint, with the Crimes and Follies of Humanity, having the Sexual Instinct for their *fons et origo*, will review and, in some instances, combat the theories of the German School (with Dr. R. von Krafft-Ebing *en tête*), in reference to the Psychopathia Sexualis. No more need be said here of this work, which, when it shall appear, will undoubtedly command the attention of the Medical and Anthropological world.

The Author requests me to say again that he will be glad to receive and consider any legitimate criticisms on the subjects dealt with in "UNTRODDEN FIELDS OF ANTHROPOLOGY", providing they be couched in proper language and regarded from a scientific point of view.

CHARLES CARRINGTON.

PARIS, February 21st, 1898.

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OF THE

SECOND VOLUME

*SECOND ENLARGED AND REVISED EDITION*

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# Untrodden Fields of Anthropology.

## PART THE THIRD.— AFRICA.

### SENEGAL AND THE SOUTH RIVERS.

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**Sent to Senegal.** A short time after my return from Guiana, I was sent to Senegal, where a terrible epidemic of yellow fever had disorganised the medical service, and necessitated the despatch of more doctors, hospital attendants, etc.

**Arrival at Saint Louis.** The Government transport, which I was on board, arrived at Saint Louis one Sunday; coasted along the shore, and anchored before the bar at the entrance to the river.

**The General Impression produced by the Senegal**



**Coast.** M. Loti, of the Academy, has admirably described the aspect of the coast of Senegal, and the impression it produces upon the traveller who has just come from France. "In descending the coast of Africa, when you have passed the southern border of Morocco, you coast along, for days and nights, an interminable, desolate shore. This is the Sahara, the great sea without water, which the Moors also call *Balad-ul-atish*,<sup>1</sup> or 'the land of thirst.' Solitude succeeds solitude, with mournful monotony of moving sand-hills and indefinite horizon; and the heat increases in intensity day by day. And then appears above the sand, an old and white city, planted with a few yellow palms; this is Saint Louis of Senegal, the capital of Senegambia. A church, a mosque, a tower, and some Moorish looking houses. These all seem to doze in the hot sunlight, like those Portuguese towns which formerly flourished on the Congo coast, Saint Paul, and Saint Philippe de Benguela. You approach, and you are astonished to find that the town is not built on the coast, that it has not even a port, nor any communication with the exterior; the coast, which is low and straight, is as inhospitable as that of the Sahara, and an unending line of breakers prevents the approach of ships. You then notice, what you had not perceived from a distance; immense human ant-hills, on the shores thousands and thousands of thatched cottages, liliputian huts with pointed roofs, beneath which huddles an odd Negro population."

<sup>1</sup> This word is shortened in the "dog-like," Arabic patois of the Moors to Bled-al-atish. Senegal is the oldest colony of France, and dates as far back roughly speaking as 1368, when the hardy sailors of Dieppe first came across, and disputed its possession with the adventurous Portuguese. The narrative of its gradual conquest is one of the most exciting in the history of European colonisation.

**A Few Words about the Town of Saint Louis.**

Saint Louis is about eighteen miles from the mouth of the Senegal. The town is entirely built upon an island of a very long lozenge shape, a mile and a quarter long, and 500 yards broad. In the centre are massed the Government House, the Church, and the huge Rogniat Barracks; a little to the south is the Hospital, and in the north, the Mosque. All around, in the central part, are streets in the direction of the axes of the lozenge, and bordered with houses in masonry of a cubical form, and generally of only one storey, and with flat roofs forming terraces, called, in the language of the country, *argamasses*. These *argamasses* serve to receive the rain water, Saint Louis having no springs or wells of really drinkable water. There is no verdure, unless it be a few palm trees in occasional corners, and the rudiments of a garden round the Government House, kept up at a great expense during the dry season, when a barrel of water costs a dollar.

A sojourn at Saint Louis is not enchanting, for the place is the very opposite of that verdant spot, Cayenne, where the vegetation is extraordinarily exuberant. Here there is nothing but yellow grey sand, and walls painted white, the reflection from which blinds you. According to my custom, I took up my residence at the north point of the town, at the extreme limit of the European quarter, in order to be as much as possible in contact with the Black population, whose huts and low houses (in brick for the rich people) are relegated to the two extremities of the town.

**The Black Town.** In that part of the island which forms the Black Town, are crowded together the huts and hovels of the Negroes, which are in the form of

our bee-hives. On visiting them you will find some gutted, overturned, or burnt. From the conical roofs of those which appear to be inhabited, hang dirty rags, and scraps of meat and fish. Negro boys, quite naked, run about here and there on the sand of the river banks, banks that have fallen in, and are covered with filth. Some old Negresses, hardly covered with miserable rags of cotton drawers, and their hanging breasts all bare, —crouch down before the doors of the huts, smoking their pipes, and watching any stray European who is passing. In front of the door, is the mortar for grinding meal, hollowed out of an immense tree trunk, and you may often see a woman, carrying her child astride on her buttocks, and handling the heavy pestle. Young Negroes, quite bare, girls and boys, with just a string of glass beads round their waists, surround you and pursue you with the monotonous refrain, "Toubab, give me ha'penny."

If you pass from the extremity of the island to the narrow sand-bank which extends between the sea and the right bank of the river, you will come across the suburban village of Guet 'N' Dar, which is connected with the town by a little bridge, built on beams. In this suburb is held the native market, so picturesquely described by Loti.<sup>1</sup> If you leave the town by the East, to go to the large island of Solir, you must pass over a bridge of boats half a mile long.

**Anthropological Characteristics of the Wolof Race.** The town of Saint Louis is almost entirely populated by the Yolof, or Wolof, race, but you may also find there examples of all the Negro races of Senegal. It would take too long to describe all these

<sup>1</sup> *Le Roman d'un Spahi*, by Pierre Loti, Paris, 1896.

different races, and by choosing the Wolofs as a type, I shall be able to point out the principal differences between this race and the others.

The first few steps that a traveller takes in Saint Louis and its Negro suburbs, will reveal to him a striking difference between the inhabitants of the American colonies, and the African Negro. The Blacks of the Antilles, and Guiana, are descended from slaves, imported from all corners of Africa, since the time of Louis XIII., and whose descendants were set free in 1818. The admixture of all these different tribes has produced a race without any original characteristics, more or less bastardized, and corrupted, by contact with the White man, and the stain of the slavery of their ancestors. In Senegal it is not the same. Although slavery exists, the various races have preserved their peculiar characteristics, and there is a great difference, for example, between a Wolof and a Peuhl.

The Wolofs originally came from Walo, and little by little have established themselves in the capital of Senegal. But they have preserved the manners and customs of their forefathers, though they have allowed themselves to be converted to Islam. It is for their use, that a fine mosque has been erected at North Point. Their huts line the streets of the town, and are divided into groups, separated by *lapades*, or screens of woven reeds, five or six feet high. There is always a court in front of these huts. Whilst the woman works in the house, the man fishes, hunts, or does a little work of some sort.

The Wolofs are a fine race; their average stature is greater than that of the European. The arms and legs are long, but though the thigh is tolerably

fleshy, the calf is very thin. The foot is large and flat, and the head small. Loti, in the *Roman d'un Spahi*, exactly depicts the Wolof in a few lines: "If a vessel anchors before Saint Louis, you will soon see it surrounded by long pirogues, pointed at the prow like a fish's head, and manned by Blacks who stand and paddle. The boatmen are tall, thin, and of herculean strength, well-made and muscular, with faces like gorillas, and possessed of true Negro obstinacy, and the agility and strength of acrobats; ten times have they been driven back by the breakers, and ten times have they recommenced their task; their black skins, wet with sweat and sea water, gleam like polished ebony."

The children go about quite naked, until they attain the age of puberty, and have no hair but one woolly lock left on their otherwise clean-shaved heads. When the boys attain puberty, which is generally at about twelve or thirteen years of age, they don a blue or white *boubou*, a sort of long full shirt in cotton, with no sleeves, and no seam down the sides, and which falls almost to the feet. When the girls become nubile, that is to say at ten or twelve years at the latest, they wear cotton drawers, and have the bust naked, but they often replace this garment, when they grow to be women, by a *boubou*, rather shorter than that of the men.

**The Beauty of the Young Negress.** In the children, we can therefore watch the progressive development of the race. The Wolofs do not, like some races of the interior of Africa, tattoo themselves. If it were not that the breasts are disfigured when the first child is born, and the head with its flat nose and

thick lips, the Negresses would be perfect specimens of humanity. This may easily be imagined, for they live in the open air, the full development of their body and limbs is not interfered with, and they may be said to grow like plants out of doors; the bust is never deformed by the use of the corset, that instrument of torture of civilised woman.<sup>1</sup>

The Negress (girl or woman) having to handle for several hours a day, a pestle that weighs eighteen or twenty pounds, acquires by means of that repeated gymnastic exercise, a fine development of the muscles of the arm and shoulder. They are strong and vigorous, and the *Toubab* (White) who tried to offer violence to one of these Negresses, would soon find out his mistake. The breast of the young girl, who is of nubile age and has not had any children, is pear-shaped, but compact, hard, and resisting, and the nipples are very hard, and point out horizontally under the *boubou*. The walk is light and graceful, and the *pagne* or

<sup>1</sup> The ancients were strangers to this modern horror, unless we class the belt or *ceinture* worn by the Roman girls and matrons in this category. Various names were given to them, according to whether they were placed across the breasts or the hips, next to the body or over the clothes. The Latins called them: *Cestus*, *Capitium*, *Fascia*, *Taenia*, *Mamillare*; while among the Greeks they were known as: *Strophion*, *Zone*, *Apodesmos*. From such simple beginnings gradually evolved the complicated bit of machinery that European dames and virgins love to imprison themselves in to-day. In 1727, the Chevalier de Nisard became so enthusiastic on the subject, that he broke out into the following rhapsody:—

“Est-il rien de plus beau qu’un corset,  
Qui naturellement figure,  
Et qui montre comme on est fait,  
Dans le moule de la Nature.”

- Those who feel interested in the subject may refer to Ernest Leoty's charming little work "*Le Corset à travers les Ages*" (Paris, 1893).

drawers, which cover the lower part of the body, if draped gracefully, does not detract from the grace of her movements. After she has borne her first child, all is changed.<sup>1</sup> The beauty of the breasts, and of the body in general, quickly fades. The breast becomes elongated, and hangs down like the udder of a she-goat, to which indeed it bears a certain resemblance. The cause of this is very simple, though I believe it is but little known, for I have not found it mentioned in any book of travels in Senegal, or Africa, with which I am acquainted.

### **Operation on the Breasts of Women lying-in.**

The Negress must have both hands free, when she works the heavy meal-pestle. That is why she carries her child astride on her buttocks, and supported there by a large piece of linen, which passes under the child's arms, and is fastened under the woman's breasts. When the child wants to suck, the mother pulls it to either side, then pushes her breast under her arm, and goes on with her work whilst the child is suckling. The mere weight of the milk would be insufficient to pull down the breast of a young woman, and make it sufficiently long. This curious deformity is caused by a surgical operation, which the old matrons perform upon the young women, when they are lying-in. This operation consists in cutting the subcutaneous muscles which support the breasts, by an oblique incision, which

<sup>1</sup> This peculiarity of a rapid change and loss of form and firmness in the breasts of the Black woman, on her attainment of motherhood, has also been noted in the Viennese ladies. Burton, with his usual 'enteress, has already noted the fact (see "Terminal Essay" of the tenth volume of the UNBOWDLERISED edition of his "*Nights*;" also page 248 of the "*Book of Exposition*," Paris, 1896).

is done very skilfully, but is so painful that it makes the patient cry out. The young woman does not, however, utter a cry or groan during the act of parturition, and gets up two hours afterwards in order to bathe her infant. The large size of the womb renders the delivery very easy, much more so than is the case with the Annamite Congai, who remains in bed forty days, and has to take the greatest precautions to prevent a deadly attack of peritonitis. The method of carrying the infant on the back is very convenient for the child, for the Negress has generally very well-developed buttocks, and on this rounded double cushion the child is as comfortable as though it were on a seat. But this plan has the disadvantage of bowing the legs, and the child very often acquires much the same sort of walk as a dismounted horseman.

**The Genital Organs of Negroes.** It is only among a few of the Negro races that the exterior genitals of women have been as carefully examined and described as in DE ROCHEBRUNE'S work on the Wolof Negroes.

These genitals he describes as being slightly developed. A slit of only a few millimeters long represented the big labia, the *nymphae* are so to say rudimentary, measuring 0.004 m. across, and 0.021 m. in length; the entire vulva is thus characterised by a depression, the surface being exteriorly bounded by two ellipsoid wrinkles, which from the lower part and the middle of the *Mons Veneris* spread out until they reach the neighbourhood of the front region of the perinaeum; at the same the inner borders of these wrinkles join together, forming merely a light wavy line, to be observed even on women of a certain age. These parts differ also from the others in colour, which is



paler than the rest of the skin which is black, in adults the *nymphæ* are of a slaty-blue, whereas in young girls they are dark red.

THE CLITORIS CONTINUALLY STANDS OUT; in all the cases where it was measured, its dimensions were 0.013 m. in the middle of the exposed part.

This formation differs considerably from that of European women. On the other hand, however, the usual lengthening out of the *nymphæ*, which other observers have described as being a characteristic of Negro women, is not found among the Wolof Negroes; on the contrary, with them the *nymphæ* seem to be to a certain extent atrophied; one might, as DE ROCHEBRUNE, speak of a genuine arrest of development.<sup>1</sup> In fact, the outspringing of the clitoris excepted, the further development of the outer surface of the vulva cannot be better compared with other parts than with those of an European maiden of from 8 to 10 years of age.

Very remarkable also is the position which this organ occupies. If a perpendicular line is supposed through the body of the woman from head to foot, and if a perpendicular surface is supposed through this line at the level of the anus, it will be found that the *fossa navicularis*<sup>2</sup> is situated in this plane, and therefore the base of the vulva is situated in a point relatively high as regards the vertical line. This is also further observable in the length of the perinæum, which is very remarkable. Whilst its average length in European woman is 0.012 m., in the Wolof Negress it

<sup>1</sup> Rochebrune (A. Fremean de) in the "*Revue d'Anthropologie*," 1881, IV, 2.

<sup>2</sup> i.e. *pudendum*.

attains to 0.025 m.; this difference of 0.013 m. shows, that the vulva lies back by that quantity.

**Rapes and other Offences against Modesty amongst Creoles and Negroes.** <sup>1</sup> Among the races inhabiting warm climates, there are several conditions which awaken and over-excite the genetic sense at an early age. The climate in this plays only an indirect part; for if at first it determines a more or less active sexual stimulus, it soon tempers and enervates, and renders continence easy to those who do not seek to violate it. But a warm temperature engenders habits only too likely to provoke licentiousness. There is in this opposition between the cosmical influence and the social influences derived from it, a contrast, the effects of which have long been the object of observation. The East, which in the early ages of Christianity produced such a number of illustrious virgins and pious hermits, and which at the present day shows us the high honour in which chastity is held in Buddhist countries, has also given to the world traditions of the vilest debauchery. Sexuality, where it is not sufficiently restrained by conventual or religious obligation, but where, on the contrary, its instinct meets with innumerable solicitations, must have many slips in consequence, and such is the case in Creole countries. In the French colonies the dominant race is that of the Negro, the most salacious of all, and there the White Man shows a sort of taste for the coloured woman, the origin of which may perhaps be traced to a mysterious

<sup>1</sup> We give this extract from Dr. Corre's book, *Le Crime en Pays Créoles*, as supplementing our observations on the manners and customs, prevalent in the FRENCH GUIANA, dealt with in the first volume.

law of renovation by crossing of races; however, the prejudice of colour prevents legitimate unions, which would be so profitable to the regular development of the population and to the improvement of morals, instead of which it contributes to maintain them in a deplorable state of dissoluteness. The state of nudity, or that thin light costume which partly reveals the form of the body and presents it more seductively to the imagination, provokes desire. The facility of intercourse increases the danger of the contact between the sexes, the more so that the numerical disproportion that has been observed between them obliges all the women to vie with each other in coquetry, advances, so to say, in order to attract the gaze and the choice of men. Further, in the inevitably idle life woman is obliged to lead in the tropics, her natural aspirations are subjected to a compression which often transforms them into a particular vice. Among Muslims, the concentration of a greater or lesser number of women into the possession of one male develops, in the men, by reason of satiety of the opposite sex, erotic habits, which lead them, to *boy* love; in the French colonies, countries of Christian civilisation, official monogamy thrusts outside of the pale of married life many young girls, who interiorly rebel against their situation, at the same time that concubinage, permitted to the husband, deprives the wife, to the profit of the mistress, of a considerable share of the marital property; the man remains faithful to the cult of woman; for the lively and graceful beings to whom he addresses it have nothing of the inertia and passiveness of the sad sequestered women of the harem; but the wife seeks the satisfaction of her unsatiated longings . . . without compromising herself, among her friends or companions,

already initiated into the Lesbian mysteries. Pederastic habits are hardly ever heard of among the Creoles, but, on the contrary, the celebrated dialogue between Megilla and Liena is often repeated among them.<sup>1</sup> The necessity of residing in a torrid climate in very open houses, if it diminishes the chances of adultery, while leaving a sufficient liberty to the women in a sort of intercourse which seems beneath suspicion, has the grave objection of furnishing to the curiosity of children, much too soon, unwholesome occasions for its exercise: so that a youth enters very early on his first campaign in the amorous career, and it is frequently the same with the young girl, under one form or another, if she is not protected by sufficient education. In the upper classes, there is always a proper varnish of good morals, often indeed based upon a foundation of real virtue. But in the others, they too ordinarily express by blamable, if not criminal, acts the perversions or the brutality of the sexual sense.

In January 1866, at Pointe-à-Pitre, three coloured girls were accused of a criminal assault on a Negress of 14 years of age, who repulsed their proposals.

In February 1888, in consequence of a complaint lodged by the parents of the victims, Dr. Blanc was commissioned to go and examine, at Capesterre, the state of two twin Negro sisters, aged 12 years, whom a Mulatto woman had deflowered with her finger.

In matters of this nature the case is almost always dismissed or else the accused acquitted, not because the presumptions of a culpable action are entirely set aside,

<sup>1</sup> Lucian, *Hecatr. dial. V.* In the East, for similar reasons, the same tastes are developed among the women of the harem; the insufficiency of genetic satisfaction on the one side, and the excess of the same on the other, bring about naturally a seeking for anti-natural love.

but because they disappear behind the established fact of flagrant habits of precocious lasciviousness in young girls suddenly become so rigidly virtuous.

Men, here, very seldom commit criminal assaults on children of their own sex. The only case I have met with in the registers examined by me at Guadeloupe <sup>1</sup> was that of a White Man, of excellent family, admitted at too young an age to direct pupils, who but the day before had been his comrades: this vicious young fellow continued to practise, with others equally vicious, habits they had contracted together when sitting on the same benches at school, without understanding that the change in his position gave additional gravity to his acts!

**Characteristics of Creole Criminality.** The criminal assaults committed by men are generally on children or adults of the female sex, and are committed by young and vigorous Negroes, but not always of violent or brutal instincts; in Creole countries violation in this respect presents some particular characteristics. It is exceptional for it to be committed with violence on children; it is sometimes done by surprise or by moral constraint, under circumstances analogous or similar to those which generally distinguish this crime with us; more often, it seemed to me, when the attempt is made, it is with the complicity more or less proved or at least with the consciousness of the little girl, already initiated in the sexual act, obeying willingly, or even herself provoking it; the child

<sup>1</sup> I restrict myself to the study of Creole criminality, and therefore shall not mention a criminal assault committed on young boys by a schoolmaster of European origin, belonging to the "Christian Brothers Congregation."

dissimulates, or else admits the fact only when it has been discovered and that it has brought upon her the threats of her parents.<sup>1</sup>

On the 6th March, 1879, a Negro, a country labourer, was caught in a field, in the flagrant act of having significative intercourse with a little girl of 11 years old: she then began to cry out saying that she had been taken by force. But the accused having maintained that he had for a long time past been in the habit of taking certain familiarities with the child, the victim at last, after some hesitation, admitted the fact: "Yes," said she; "but I was much younger, I did not yet go to school; I often went to see X..., we used to play on the ground together, in his cabin; he used to lift up my frock, and rub himself against me, he used to touch my parts with his fingers and with his member; but he never hurt me." And the vicious little girl added that she had let herself be led into the field, under the promise of getting two sous and a little looking-glass that she had seen in his cabin.

In 1881, he was acquitted at the assizes at Pointe-à-Pitre. He was a Negro of 26 years of age, a field-labourer, represented as being of a very gentle disposition, but not very intelligent, who, not having been able to obtain the favours of a girl of from 15 to 16 years old, had addressed himself to her sister, then only 6 years of age, and had obtained from her what he wanted. The child, shedding tears, admitted all this to be true, but only after her sister, who had

<sup>1</sup> I may observe incidentally that in many of these little girls precocity manifests itself, by the abnormal development of the external genital organs and the premature appearance of the menses, phenomena which are not observed in Negresses, in African populations where some moral decorum is still preserved.

discovered every thing, had declared that she would tell all to their mother. The following is textually the evidence given by the accused and the victim.—  
“On the Saturday after the festival of the Republic, towards noon, after having left my work, I went to the cabin of my neighbour, Miss M . . . ; she was absent. I met there with the little girl Augustine, with whom I began to play at hide and seek. While we were playing together, she asked me if I would *do that* with her. I answered that I would not, and was about to go away, when she called me back, repeating her request, and she lay down on her back; seeing her then in that posture, I unbuttoned my trousers, mounted upon her, and had intercourse with her.<sup>1</sup> I then went away, and returned to my work in the field. On the following Monday the mother of the little girl accused me of having violated her child; I excused myself and begged her pardon on my knees.” Augustine, in her turn, said: “One day, I do not remember which, but it is not long ago, I was near to the cabin of Didine, and I was playing with her child, when X . . . , Didine’s neighbour, called me to his room, and shut himself in with me. He then took me by the arm, and laid me on my back on the ground and unbuttoning his trousers, and laying himself upon me, during some instants he rubbed his member against my private parts. I felt that he was hurting me, but I did not cry out, because he had promised to give me something to eat; his member did not enter my body. A few days afterwards, I felt rather sharp smartings at

<sup>1</sup> In cases of this kind there is only external coition (perineal coition of Lacassagne); the crime remains within the limits of an outrage against decency and does not constitute violation, in the legal sense of the word. See the thesis of P. Bernard, Lyons, 1886.

my parts, I had difficulty in walking, and when I made water it burned me." The result of the enquiry was unfavourable to the girl, and, although a connexion had been admitted which constituted a criminal attempt, according to the Law, the culprit was not punished.

**Blackmail a Ground of Accusation.** It may be understood that, in a population which presents such looseness of manners, the magistrates and doctors are obliged to use the utmost circumspection. More than one accusation hides beneath it either revenge or an attempt to blackmail. Sometimes the criminal attempt has been got up, with infernal immodesty, between the *victim* and her parents, or else any initial scene at all is dispensed with, and father, mother and child agree marvellously together to concoct a calumny against the man they wish to ruin. It is now 25 years ago, at Martinique, I was in the consulting-room of a physician, when a couple of Negroes brought in a little girl of from 5 to 6 years old, with a very wide-awake look and decided gestures; they wanted her to be visited, asserting that she had been violated the previous day, or the day before that, by a bad man, their next-door neighbour! The child was laid upon a table; before there had been time to say a single word to her, she quickly lifted up her clothes and, without hesitation, placed herself in the posture of a woman, who is holding herself ready for... whatever may be desired: she presented no traces at all of lesions... and the accusation was a false one. One of my colleagues related to me that he was one day called in, to a respectable family, to examine a little girl of from 8 to 10 years old, who, her parents pretended, had been violated by a personage... of



quasi-official rank; the matter was grave! The child of her own accord lay down on her back, exposing her person with the utmost effrontery, but presenting nothing more than an abnormal development of the external genital organs and of the clitoris; my colleague, guessing with what sort of creature he had to do, asked her under his breath if she was not in the habit of *doing z'amie*<sup>1</sup> and she replied by a smile and a cynical glance, as if there could be the least doubt of *so natural a thing!* The child had built up, piece by piece, an accusation against a man who had doubtless taken her fancy, but whose reputation was far above suspicion, and the parents had believed in this odious falsehood!<sup>2</sup>

**The Psychology of Negro Brutality.** In criminal assaults on adults, the Negro will sometimes resort to brutal means, for instance, if he is drunk. But usually, when he uses violence, it is with the conviction that he is merely carrying to the extreme his part as lover, to the unavowed satisfaction of the resisting woman. He does not attack women of notorious virtue, but those whom he has seen to easily grant to others the favours he envies; he had supposed, in perfect good faith, that he might dare to take what was only pretended to be denied him... for form's sake, and he is astounded when he hears a sentence pronounced against him: he does not understand why he

<sup>1</sup> This is the current expression used to designate those enjoyments which girls and women procure to each other.

<sup>2</sup> As I am writing for those persons who are interested in questions of criminality, for serious reasons or professionally, I do not feel called upon to sacrifice the instructive realism of my observations to a silly mock-modesty.

should be punished for having sought to penetrate . . . through an open door, with the same severity with which he would have been treated had he effected an entrance through a fractured gateway. I admit that I somewhat share the amazement of this simple fellow, when I read in the judicial newspapers certain decisions, in which some judges assimilate the rape of a prostitute, even on the habitual theatre of her tariffed abandonments, to the violation of an honest woman, an assault doubly criminal, both, as an outrage to virtue, and as a wrong to the family.

But, in our colonies, criminal assault frequently presents itself under an original form, scarcely to be observed elsewhere. A Lovelace of the village or of the town suburbs has fixed his choice upon a girl or upon a woman, he has courted her without success, he takes her by surprise: he watches for the moment when she reposes, at night in her cabin, without a light, half naked, already asleep or dozing, or at other times he awaits the moment when, at the hottest time of the day, after her dinner, she throws herself all languid on to her couch, in that state of vague consciousness which constitutes the charm of the siesta; he slips in furtively, burning with desire, and seeks at once to satisfy it. The woman is alone, thinking of her husband or of her lover, she abandons herself to the caresses she has been accustomed to, and discovers when it is too late . . . the irregularity of the embraces she has been receiving.

**Letter sent to a Judge.** A magistrate communicated to me the following complaint, addressed to his Court by a coloured woman, a document curious both in form and in subject.

"Mister Magistrate (beg pardon).<sup>1</sup>

"I appear before you naturally as a complainant to  
"declare that the lad named C... has taken by his  
"boldness the liberty to enter into my place and violate  
"my domicile without my consent; on Saturday...  
"at about half past seven at night.

"Now on leaving my place (beg pardon).

"He has lost my public reputation as concerns Mr.  
"X... who lives in the suburb... It is he alone  
"who will be able to present himself as my witness.

"Now as to the way I was...

"I was lying down at the time fast asleep after the  
"fatigue of standing up all day with a flat iron in  
"my hand.<sup>2</sup>

"Why I was lying down was because I expected  
"my friend (bed-fellow).

"So when he came in, he took off his jacket and  
"his shoes, and penetrated simply until on to my stomach  
"using his finger naturally bold.

"And I, believing that it was my friend who had  
"come in, I begin to serve him: but my eyes still full  
"of sleep, I all at once took my thumb and forefinger  
"to measure his size and then I put my head over  
"his left shoulder, I plainly saw that he was not my  
"friend. I made a movement tumbling him over and  
"out of my room.

"Then I ran to open my doors quickly from fear  
"of his presence!

"Then he took up his coat and shoes as fast as  
"possible, saying to me, was it not I who had asked

<sup>1</sup> We give a copy of the original text at the end of this chapter  
whence it will be seen that we have rigorously reproduced the peculiar  
*patois* of the complainant.

<sup>2</sup> Complainant was a washerwoman and ironer.

"him to come?..." (*The rest of the letter is devoid of interest*).

This is *coulcur locale* and no mistake! It is not invented! A few examples, taken from various local assize courts, will thoroughly prove it: We shall see the love pirates carry their audacity so far as to take a woman lying between her children or at the side of her husband.

A Negro field-labourer, an impudent village Don Juan, so little delicate in his love affairs that his own mother was supposed to have been his mistress,<sup>1</sup> becomes enamoured of the charms of a young Negress. His attentions, however, were repelled, but our man was not to be so easily put off, he soon devised a way to obtain what he wanted. He had already been several times surprised trying to approach sleeping women: he trusted to be more successful this time. One afternoon that the handsome Negress, tired with having danced too much... and also with having had too much to drink, was sound asleep in her cabin, "she felt herself given up," says the indictment, "to the lascivious embraces of a man, who pressed upon her with all the weight of his body... The violation was facilitated by this circumstance, that the victim, half asleep, imagined that she was in the company of her usual bed-fellow. An exclamation (of amorous delirium, says the indictment) which escaped the intruder, dissipated the error." Being caught hold of by the girl, embarrassed by his trousers, fallen down about his heels, the culprit was soon apprehended by the neigh-

<sup>1</sup> In certain primitive societies incestuous connections are not uncommon.

bours, who had hurried on hearing the cries and the noise of the struggle...

**Another Case.** A field-labourer, aged 41 years, single, but the father of eight children, having a very bad reputation in the country, penetrated one night into the cabin of a respectable woman. "She was in bed with her children... She felt a heavy body pressing upon her legs, and she imagined it to be one of her children that had turned over while asleep and had rested upon her; but she soon found out her mistake. A strong hand, after having separated her thighs one from the other, slid up to her private parts..." To the cries of the victim, the man replied with insults, and he did not leave the cabin *until two hours afterwards*. He did not attempt to deny the facts, but pretended that the woman had given him a rendez-vous, and that she had only resisted when she perceived that she was surprised by one of her children: the judicial enquiry set aside this assertion, found to be untrue.

I find, among my notes, two other still more extraordinary cases of rape. A tailor, one night, took by force a woman sleeping by the side of her husband! A sailor, after having failed in an amorous attempt on a young girl, who awoke on feeling his first touches, that same night, managed to glide into a cabin where there was a family of farm-labourers; at the foot of the couch on which the husband was sleeping, the wife lay dozing on a mat: she woke up... when all was over, convinced of having had intercourse with her legitimate possessor!

**Narcotization not a Factor.** The way in which

these outrages are committed excludes all idea of the previous preparing of the victim by narcotization. I would not maintain that criminal outrages or attempts may not at times have been perpetrated without their knowledge on persons rendered unconscious by opium, thrown into their food or drink. At all events, I know of no case of the kind. The crime, in ordinary cases, has been thoroughly premeditated, in the sense that the aggressor has for a more or less long time coveted the woman, that he has sought for a propitious moment to get possession of her: nevertheless, as he has prepared nothing to bring about the circumstances which have favoured his design, the assault remains accidental, and, for that reason, is to some degree attenuated in the eyes of the judges and of the jury; it seems even as if there was a tendency to nearly always exclude the idea of violence, for the penalties applied rarely exceed from 1 to 2 years' imprisonment.<sup>1</sup> But the frequency of criminal assault by surprise, the audacity and off-hand manner with which it is often accomplished, point to a certainty of impunity, among the accused, the cause of which may perhaps be referred to a new Creole superstition. They believe over there that there are sorcerers who possess secrets for *making people*

<sup>1</sup> The Court of Bourges and the Criminal Chamber of the Court of Cassation had, not long ago, to decide in a case of criminal assault, of quite colonial character. The accused party rejected the crimination of assault with violence: "He had introduced himself, favoured by the night, into the bed of his victim, who had let him have his will, mistaking him for her husband." The woman did not discover her error until the act had been consummated. The High Court decided that the circumstance of violence could not be set aside, the crime having been committed without the reflected consent of her who had been the sufferer.

*invisible*,<sup>1</sup> and when a theft is spoken of, the author of which has not been discovered, they never fail to repeat that he surely had the means *not to be seen*. The man who dares to risk himself, panting with lust, but not besides much troubled with any great danger of immediate correction and of legal punishment, near to a woman lying next to her husband, has more than once drawn his bold confidence from his reliance in some *piaï* or *quimbois* (annulet), capable of hiding him from view.<sup>2</sup>

<sup>1</sup> That is to be found again in the "*Grand Albert*" (a book of magic) between a receipt to make a person dance *stark naked* and another to *enable one to travel ten leagues in an hour!*

"To become invisible. You have a black cat and you must buy a new pot, a looking-glass, a flint and tinder-box, an agate, some charcoal and tinder, taking care to draw water from a fountain at the stroke of midnight; after which you light your fire. Put the cat into the pot and hold the lid down with the left hand without ever moving or looking behind you, whatever noise you may hear; then let the cat boil for 24 hours, and serve it on a new dish; take the meat and throw it over your left shoulder, saying these words: "*Accipe quod tibi do, et nihil amplius*" (Take what I give thee, and nothing more). Take the bones, and put them one after another between the teeth of your left jaw, looking at the same time at your reflection in the mirror; and if it is not the good one, you must throw it away, repeating the same words, until you have found it; and as soon as you no longer perceive your reflection in the glass, withdraw backwards, saying: "*Pater, in manus tuas commendo spiritum meum*" (Father, into thy hands I commend my spirit).

<sup>2</sup> The intrigue of a very free Creole novel, printed in 1697 (*Le Zombi du Grand Pérou ou la Comtesse de Cocagne*, by Blessebois, a naval officer), is based upon this belief in talismans which render a person invisible. The Countess of Cocagne, a beauty more exalted by amorous ardour than adorned by the qualities of decency and modesty, goes to a M. de C. . . ., an expert in the magical art, to ask him for a means to bring back to her the Marquis du Grand Pérou. M. de C. persuades her that he has rendered her invisible, and, thus transformed into a Zombi (spirit, ghost), she causes trouble in the house of the Marquis. The magician contrives to obtain a substantial reward for his assistance . . . on the occasion of a private supper with the Countess.

The kind of criminal assault I have just been studying is, it may be said, entirely special to the very lowest class of Negroes. The Mulattoes and the Whites, even when of inferior condition, or of no social rank whatever, are never or very rarely guilty of anything of the kind. They have as much amorous desire as have the Negroes, and without being embarrassed with much more scruples in such matters, but they know how to employ means which cannot compromise them, in so easy-going a country. Prosecutions are rare for abduction of a minor. It would cause too much trouble, and there would be the danger of sometimes coming into collision with important personages: the young girls are early willing to grant what is asked of them, and the mothers are very ready and easy agents for such buying and selling; as for the riper fruit, they take particular care not to wait until they are taken by force or by surprise.

FOLLOWING IS THE ORIGINAL TEXT OF THE LETTER GIVEN IN THE PRECEDING TEXT.

“Monsieur le Procureur (pardon).

„Je me présente au-devant de vous natirélement pligna „(*plaignante*), pour vous déclarez que le nommé garçon „(*garçon*) C... a prit par sa hardiesse une primotée „d'entré jusque chez moi voler mon domicile sans ma „consentement; le samedi... à sept heures et demi du „soir environ...

„Maintenant en sortant de chez moi! (pardon).

„Il a perdit ma réputation en publique auprès du „M. X..., qui demeuré faubourg... C'e lui seul qui „pourra présenté pour mon témoin.

„Maintenant sur la façon que j'étais...



„J'étais couchée face (?) en l'heure en profond sommeil  
„par la fatigue d'une journée que j'ai resté debourg  
„avec les caraux à la main! <sup>1</sup>

„Qui fait si j'étais à me reposé, c'était en attendant  
„entré mon serviteur (*le concubin*).

„De lors, lorsqu'il a entré de chez moi, il (*a*) retiré  
„sa veste, ces souliers et il a pénétré bonnement jusque  
„sur mon estomac, agissé (*agissant, se servant*) de son  
„doiz natirélement hardi.

„Et moi sachant (*croyant*) que ce mon serviteur qui  
„arrivé, je commence à me servir pour lui; mais avec  
„le sommeil aux yeux, tout de suite j'ai pris mon pouce  
„et mon doigt lindex en mesurant sa carérure (*sic*)  
„et de plus j'ai pris ma tête, je la mis au-dessus de  
„son bras gauche, je reconnu bonnement que ce n'étiez  
„pas mon serviteur. J'ai fait un mouvement en le  
„renversant en dehors de ma cabane.

„De là j'ai ouvrir mes portes avec une vitesse  
„natirélement peurs de sa présence!

„De là il a prit ces souliers et son redingote de plus  
„vite que possible, et me disant si ce n'est pas moi  
„même qui lui avait offrre de venir me trouvé...”  
(*le reste sans intérêt*).

<sup>1</sup> La plaignante était blanchisseuse et repasseuse.

## CHAPTER II.

*Various races besides the Wolofs.—Mussulmans and Fetishists.—The Toucouleur.—The Peulh.—The Sarrakholais.—The civilisation of the White man has no effect on the character of the Black.—The Kassonké.—The young Kassonké girl.—The Malinkés and Bambaras.—The Senegalese sharpshooter.*

**Various Races besides the Wolofs. —Mussulmans and Fetishists.** I cannot thoroughly describe in detail all the moral characteristics, manners, customs, etc., of all the tribes and races to be found in Senegal. I must confine myself to a few general remarks, and only treat *in extenso* such points as more specially refer to the sexual passions. I shall, however, note the anthropological characteristics which distinguish the principal races.

These may first be roughly classed into two great divisions, the Mussulmans and the fetish worshippers. The Wolofs, Sereres, Toucouleurs, Peulhs, and Soninkés or Sarrakholais, are Mussulmans; on the other hand the Bambaras, Malinkés, Mandingos, and Kassonkés are fetish worshippers. Other races of the South of Senegambia, as the Diobas for example, were originally fetish worshippers, and have gradually become Mussulmans. Before the French came to Senegal, the Mussulmans were conquering with the sword the fetish worshippers, and French civilisation has greatly interfered with the extension of Mahometanism, which is the great

reason why the French are so hated by those who profess that religion.

**The Toucouleur.** Above Walo, on the left bank of the Senegal, in Fouta-Toro and the neighbouring districts, are found the Toucouleurs, a very warlike and thievish race, and soldiers of Islam. They were always in the front rank of the enemies of the French. To their love of war, they add a considerable degree of intelligence, and often enroll themselves in the regiment of native sharpshooters. It was from amongst this race that El Hadj 'Umar recruited his best soldiers, and by their help was able to conquer a large Empire in the Soudan, but the best provinces were wrested from him by the French some ten years ago.

The anthropological characteristics of the Toucouleur differ but little from those of the Wolof. The Toucouleur is more slender and less robust, than the Wolof. He comes to Saint Louis, with only a simple strip of rag to cover his nakedness. He lives on the charity of his co-religionists, and sleeps in any shelter he can find, for he has neither hearth nor home. Every halfpenny he can earn he puts away, until he has amassed the twenty francs he needs for the purchase of an old flint musket, a little barrel (about 11 lbs) of "treaty powder", and a dozen spare gun flints. Any scraps of metal which fall in his way,-- door knobs, bits of wire fencing, saucepan handles, etc.-- are carefully stored away, and with these the Negro blacksmith will manufacture projectiles, which will not carry far, or with any precision, but which, when fired at short range, will make terrible wounds. Many French soldiers have felt their effects.

**The Peulh** forms a large race, scattered about over the country between the Senegal and the Upper Niger. In the opinion of General Faidherbe, <sup>1</sup> the Peulhs came originally from Lower Egypt, and are descended from the Hyksos, a pastoral people driven out by the Pharaohs. They are fanatical Mussulmans, and were of great service to El Hadj 'Umar. Like their ancestors, they are nomadic, and live on the produce of their flocks. The Peulh, in fact, is evidently of Semitic origin; if his hair is not smooth, at least it falls in cork-screw curls on his shoulders. The general tint of his body is of a reddish brown, and the external mucous surface of the gland, and the vulva in the woman, are almost as light as those of the Mulatto. The features are regular, and he has not the thick nose of the other Negroes. The Peulh rarely visits Saint Louis, and is hardly ever found in the ranks of the Native Sharpshooters, of whom I shall presently speak.

**The Sarrakholais.** This people is certainly of Semitic origin, and its name is synonymous with *White man*. We will borrow from Colonel Frey, who in 1885-86 commanded an expedition against the Sarrakholais, who had been stirred up to revolt by the Marabout <sup>2</sup> Mahmduz-Zamine, a description of the anthropological characteristics of this race.

<sup>1</sup> From 1854 to 1865 Faidherbe was the Governor-general of Senegal, which he administrated with great energy and ability. He has left several important works on the races and countries he had to deal with.

<sup>2</sup> *Marabout*, derived through the Portuguese *Marabuto* from the Arabic muf'aibi, is a Mohammedan "Saint" supposed to work miraculous cures. These religious "medicine" men wield immense influence over credulous and fanatical peoples who regard them as supernatural beings; they correspond to the *Mollahs* of the Indian frontier tribes and the *fetish men* of "Rhodesia".

“ The face is oval, the eyes large, and well-shaped, the nose straight, and the lips thin. A Semitic descent is also shown in the carriage of the head, which is proudly held high, and in the harmonious proportion of the limbs, which are well made, and of a proper length. If a young girl of pure race is examined, the observer is still more struck by the resemblance of her features to those of the white race. Her nose is small, and often aquiline, with quivering nostrils; the eyes—almond-shaped, and surmounted by long lashes—are large, and have a strange expression, like those of a frightened gazelle; the mouth, nicely and sometimes prettily shaped, discloses a set of small, very even, and extremely white teeth; her throat and bust are admirably formed; her limbs well-proportioned, though perhaps a trifle frail; her legs finely shaped;—in fact the young Sarrakholais girl is ‘a pretty little thing,’ not devoid of a seductive charm. Owing, however, to numerous crossings with black races, in a great many of the Sarrakholais these marks of race have become degenerate and degraded, and have acquired from these other races a coarser, heavier form.

But there still remains, as a characteristic trait of the Sarrakholais people, an intelligence superior to that of the tribes amongst whom they live, a more advanced civilisation, a greediness of gain which is peculiar to them, and a really extraordinary aptitude for trade, which has caused the Sarrakholais to be called ‘the pedlars of Western Africa.’ 92^1

“ These Sarrakholais pedlars constitute the whole body of the *Dioulas*, or caravan men. Their stock consists of a little salt, a few pieces of cotton, some powder, and a few trading muskets. They travel from one country to another, and barter and exchange their

goods, and when they have acquired some capital, they become slave traders, - that is the dream of their life. To provide for this event, the Dioula takes care to furnish himself, before his departure, with some very neatly made handcuffs and irons, which he uses for securing those captives, who, having been taken in war, cannot resign themselves to their wretched fate, and become violent and difficult to guard. Captives of this sort are sometimes sold to the Dioula for a handful of salt. Other Sarrakholais, who have no taste for travel and adventure, attain the coveted position of householder by other means. They come to Saint Louis, or to the outposts, or landing stages, at the age of fifteen, and secure the most lucrative and best paid positions which can be obtained by native employés, and choose, as much as possible, those places which require the least amount of hard work. 920/

“Almost all the native sailors (*laptots*) who, at Senegal, compose the crews of the despatch boats and the trading ‘lighters, are Sarrakholais. All the best posts as servants, waiters, and clerks, which can be held by natives, are, at Saint Louis, occupied by Sarrakholais. Of the sixteen ‘river captains’, - a kind of pilot, whose position is much envied by the natives, on account of the privileges of various sorts they possess, - fourteen are Sarrakholais. On the other hand, not a man of this race is to be found in the ranks of the Spahis, or the Senegalese Sharpshooters, for the very good reason that the work is very hard, and the pay very small.”

According to Colonel Frey, the Sarrakholais people formed, some centuries ago, a vast empire in the centre of the Soudan, - an empire, the remains of which are still scattered over the African Continent, under the names of Soninkés, Markankés, and Sarrakholais. They

are found on both the right and left banks of the Senegal. We have given this quotation *in extenso*, as being the most complete refutation of the popular error that the Black of Senegal owes what civilisation he has to the White man.

**The Civilisation of the White Man has no Effect upon the Character of the Black.** In 1885-86, the most intelligent native race, the Sarrakholais, though then enjoying a high degree of material prosperity,—a prosperity which they owed in great part to contact with European civilisation, —rose like one man, and attacked the rear of the small French column which was fighting in the Upper Soudan against Samory.<sup>1</sup> Foremost, amongst those who thus revolted, were the old *laptots*, and the clerks of the merchants of Saint Louis. Perhaps one reason was, that this race knows what an aversion the Toubab has for slavery, that great curse of Africa; and the Sarrakholais, though

<sup>1</sup> This Negro has been styled "THE BLACK NAPOLEON OF THE FRENCH SOUDAN." He is the bitter enemy of Colonial France. For relentless energy and great ability he may be fitly compared to the Algerian Arab, 'Abd-ul-Kader. Like most of the native chiefs who have played an important rôle in Africa, Samory's beginnings were very humble. Son of a caravan-leader, during his absence on a journey, his mother was kidnapped and carried away into slavery. Samory on hearing of this, did not hesitate to seek out the powerful chief who had abducted her and demand her freedom. This chanced to be the turning-point in his destiny, for the chief pleased with his handsome aspect, engaged him for his service. The rest of his career nurtured by ambition and fostered by blood and fire, forms one of the most extraordinary pages in the history of the Soudan. His army is said to number 60,000 men, of which 5,000 are mounted. Many times has his death been reported, and as many times the report proved false by his sudden resurrection. Like his famous Corsican prototype, the treaties made with his adversaries have been ruthlessly broken in subservience to a tireless ambition.

they had lived amongst the Whites, are great slave dealers. The fanaticism of the Mussulman had also a great deal to do with the hate they felt for the Christian White man.

The anatomical description of the Sarrakholais I shall give in the chapter relating to the organs of generation of the black races.

**The Kassonkés** are another race of Semitic origin, but greatly bastardised by crossing with the native Blacks. The Kassonkés, or Kassonkais, are tall fine men, as strong and robust as the Wolofs, but that is the only trait they have in common, for they are very lazy. They inhabit Natiogo, Kosso, and Soyo, on the left bank of the Upper Senegal. The costume of the men is rather original, and deserves a special mention. For head-dress, they have a sort of small cap with two pointed peaks, which they wear on the side of the head, like a French soldier's *képi*. They wear wide trousers, like a Zouave, but shorter and fuller. Their costume is completed by a small *boubou*, which comes half way down the leg. This dress is made of native stuff, dyed yellow or brown. The women are very pretty, whilst they are young, but they tattoo their lips and gums a violet colour, with tincture of indigo.

The Kassonké is far from being as brave as the Sarrakholais. He is generally a thief, an idler, and a drunkard. In this latter capacity he does not admire a religion of which one of the leading precepts enjoins abstention from fermented liquors. In this also he differs from the Sarrakholais, who is a strict observer of the law. Though he is not brave, he is very fond of war, or rather pillage, which is the natural attendant of war amongst all these people, but should he encounter



any serious resistance he will fly without feeling any shame. He is especially fond of stealing women and children, who may be heedlessly wandering round the villages, and selling them as slaves. Even an adult native man, travelling alone and unarmed, is by no means safe, and runs a great risk of being set on by two or three scoundrels, bound, and carried to the next village to be sold as a slave. But the Kassonké has a great respect for the White man, of whom he has a most salutary dread. He has not, as the Wolof and Toucouleur have, the bitter and vindictive hate of the Mussulman for the Christian dog;—a feeling which caused the Sarrakholais to revolt during a time of peace and prosperity. Round Medina, in the heart of the Kassonké country, Islamism has made some few converts, but they are not very fervent, and the religion rather tends to decline than increase. The marabouts' school is hardly attended by any but the children of the Wolof traders, who are established in considerable numbers at this post, on account of the commerce with the upper part of the river.

**The Young Kassonké Girl.** A very pretty description of the young Kassonké girl is given in Loti's charming romance, which has already been quoted.<sup>1</sup>

"Fatou-Gaye had on her feet pretty little leather sandals, kept on by straps, which passed between the big and second toes, like the ancient cothurnæ. She wore the scanty and clinging drawers,—a fashion which the Egyptian women of the time of Pharaoh had bequeathed to the Nubian women. Over that was a *boubou*, a large square of muslin with a hole through which to pass the head, and which fell, like a peplum,

<sup>1</sup> *Roman d'un Spahi*.

a little lower than the knees. Her ornaments were composed of heavy rings of silver, rivetted round the wrists and ankles, and necklaces of the fragrant *soumaré*.

"She looked very pretty, did Fatou-Gaye, with her high barbaric head-dress, which gave her the aspect of a Hindoo goddess dressed up for a religious festival. She had not the flat nose and thick lips of some of the African tribes, and which, in France, we are in the habit of considering as the type of the black race. She was of the pure type of the Kassonké race; a small nose, fine and straight, with thin nostrils, slightly pinched in and quivering, a well-formed, pretty mouth with splendid teeth; and, above all, large wide eyes like blue enamel, which sparkled, according to her mood, sometimes with a strange gravity, sometimes with a mysterious mischief."

**The Malinkés and Bambaras** are Negroes who are fetish worshippers, descendants, according to Dr. Colomb <sup>1</sup> - of the Mandingo race, which came originally from the banks of the Niger. It has not been mixed by crossings, and is characterised by thick lips, a very flat nose, woolly hair, and a narrow facial angle. The Malinkés are found on the banks of the Niger, and the higher branches of the Upper Senegal, where they form the major part of the population.

The Bambaras are principally established upon the right bank of the Niger. They have the same anthropological characteristics as the Malinkés, but are more thick-set and not so tall; the calves of their legs are

<sup>1</sup> *Notice sur les Oasis du Sahara et les grandes routes qui y conduisent.* (Nouvelles Annales des Voyages, Juillet, 1860) par Lieut.-Colonel de Colomb.

more muscular than those of the other Blacks. They are intelligent, strong, and brave, and are hated, and incessantly attacked, by the Mussulman people who surround them.

The Malinké is thinner, less robust, and much less brave than the Bambara. According to Colonel Frey, the Malinké, either owing to superstitious terror or to cowardice, will not travel at night, or, at least, unless he is compelled to by force of circumstances; for though in the daytime he can rely on his weapons, and his agility, to bring him safely through perils, in the dark he is exposed to a thousand dangers he cannot always avoid. After sunset his sight becomes considerably weaker; it might almost be said that he is struck with blindness. This peculiarity of the Malinké is attributed to the immoderate use of *allo*, the dried leaf of the boabab tree, and to the very small quantity of salt which he consumes.

**The Senegalese Sharpshooter** is a volunteer, recruited, for a certain wage, from amongst all the races of Senegal. The Government is not particular as to how the men are obtained, provided that they are strong and healthy. I was surgeon to a battalion of Sharpshooters at Saint Louis, and the captain of the battalion assured me that three-fourths of the Negroes, who were engaged to serve for three years at the various posts on the river, from whence they had been sent to head-quarters, were slaves, bought from their masters at a fixed rate of £12 a head. By the very fact of his engagement, the Sharpshooter becomes a free man, as soon as he is released from military service.

By giving medical attendance to the families of the

Sharpshooters, I was able to learn many details concerning their manners and customs. Colonel Frey has devoted several pages to a description of the modest Senegalese Sharpshooter, without whose aid it would have been impossible to conquer the Upper Senegal and the Soudan.

"The corps is formed," he says, "of divers elements, borrowed from all the different races of Senegambia, and a practised eye can tell each at a glance. The Toucouleur can be recognised by his warlike temper, and his noisy, boastful character; the Bambara, who most usually has been captured on the Niger, by his robust limbs and his quiet temper; the Peulh by his regular features, his thin, nervous legs, and his extreme agility; the Wolof, who is more civilised than the other Blacks, by his mild temper and more polished manners.

"In spite of the fact that they are recruited from such diverse elements, the Sharpshooters show a remarkable *esprit de corps*. They are most useful auxiliaries, of great intrepidity, and most of them really brave. The Sharpshooter is the right soldier for conquest. No one is fitter than he to make a forced march, and execute the sudden attacks that a young and bold commander may conceive and execute. When once he has put on his *grigris* (leather amulets), in which, by the way, he has no great confidence, from having seen fall under his bullets many of his enemies who were covered with them, but which, nevertheless, he likes to wear as ornaments; when once he is furnished with his goat-skin, holding five or six quarts of water, and his wallet, containing a handful of *couscous*, and a hundred and twenty cartridges, his officers may ask him to march twenty hours at a stretch, and he will regard it as mere child's play."

The Sharpshooter is not always distinguished for discipline, especially if he is commanded by officers who have only just arrived in the country, and are ignorant of the language, and the manners of the natives, and do not know what to give, and what to refuse, to their men. Moreover, as he passes nine months out of each year in the bush, he needs a firm hand, tempered with parental authority, or he will, without any scruples, desert, and take his arms and baggage with him. Besides, he is a natural pillager. If the men are not carefully watched, they will despoil any caravan they come across. The Sharpshooter is viewed with scorn and loathing by the traders, the well-to-do people, and, generally speaking, by every Mussulman. For is he not a mercenary in the pay of the Whites, - a turncoat, and almost a renegade?

When it was proposed to introduce into Senegal a law which should make military<sup>2</sup>service obligatory on the natives, numerous protests were raised amongst the Blacks of Saint Louis. "We would resist such a law," they cried, "even if we should have to revolt against the French authority."

### CHAPTER III.

*Social condition and moral characteristics of the Negro race in general. —The Chiefs and Marabouts. —Free men, griots, and blacksmiths.—The Griot village of Krina.—Slaves.—The slavery question.—Moral characteristics of the Black.—The Black's opinion of the civilised Toubab. —Karamoko's carbine.—Various customs and superstitions common to the people of Senegal. —Mussulman amulets and the fetish man's "grigris".*

**Social Condition.** All the Negroes—except the chiefs and marabouts—may be divided into three well-marked castes; the *free men*, the *griots*, and the *slaves*. All these peoples have chiefs, little "Kinglets" of a village, who oppress their subjects like the tyrants of antique Greece. Amongst the Mussulman people, the head-chief possesses both the civil and religious power, and is a great marabout, like El Hadj Omar Mahmadou Lamine, who stirred up the Sarrakholais to rebel, Abdoul-Bou-Ba-Kur in the Fouta-Toro, and many others. Beneath them they have ordinary marabouts, priests of the Mussulman religion, who fight for their faith. Some of them give their soldiers grigris, and amulets against bullets, steel, fire, etc.

**The Free Men** may be divided into many categories. At the head of them comes the warrior, who is a cultivator of the soil in his leisure hours. Below these come the industrial classes, the various trades of which form corporations analogous to those which existed in France before 1789. By a singular custom,

which reminds one of the castes of India, a man may only marry amongst families of the same trade, and this trade is hereditary; the son of a blacksmith is a blacksmith all his life, even though he may never touch a hammer. I should remark in passing, that one profession often includes a good number of others. Thus the blacksmith is also a locksmith, armourer, potter, and carpenter, in his spare moments. He is even a goldsmith and jeweller, and his trinkets are not wanting in a certain barbaric elegance. He even adds to these vocations that of surgeon-sorcerer, and he it is who circumcises the little boys. The trade of weaver is generally exercised by the captives.

**The Griot.** On the same social level as the blacksmith-surgeon-sorcerer is the griot (*Dieli-Ké*). He is the musician, the singer of praises of whoever will pay him, the minstrel of the Middle Ages. The instrument he usually plays on, bears a striking resemblance to the hurdy-gurdy of the Savoyard, and from it he extracts some excruciating sounds. The accordion is also in favour with him.

The free man has a great contempt for the griot, but is afraid of him. He is more intelligent than the common run of the natives, and "exploits" everybody, either by singing the praises of the generous, or by making insulting songs about those with whom he has a quarrel.

The griot goes to war without any musket,—like the blacksmith-armourer,—but with a sword, which, however, he does not use. He contents himself, during the battle, with singing, and exciting the warriors to kill each other. If his side should happen to be vanquished, he will, without the least sense of shame, change his opinion and servilely exalt the victor,

whom, before the battle, he had been cursing. Some of the griots often become the counsellors of the most powerful chiefs.

I knew, both at Saint Louis and in the interior, some griots of the Mussulman tribes. None of them could resist the temptation of a glass of good absinthe, or *sangara* (trade brandy), if it was offered on the quiet.

If the griot sings during the battle, the blacksmith has to repair the arms, manufacture the heavy bullets of wrought iron, and after the battle, as an improvised surgeon, cut off limbs, slash the flesh of the wounded, and extract the bullets. No European would be able to survive the often terrible mutilations which result from this not very conservative style of surgery. I should mention in passing, that the wife of the blacksmith circumcises the young girls, amongst the tribes who practise that operation, and amongst the Kassonkés, dresses the hair of the women, and even of the men. But to return to the griots. They only marry amongst themselves generally: and at their death, are not deemed worthy of a funeral ceremony. They are usually buried, with their instrument, in the trunk of a hollow tree, which is then closed up.

**Slaves.** There are three categories of captives or slaves. The first includes the *house slaves*, who have formed part, for many generations, of the slaves of the family, and are born in that position. They are rather servants for life than slaves properly so called. They are very rarely sold, and then only for very grave reasons. In fact, they are considered by custom, as an integral part of the family, like the freed-men of old Rome. The second category is composed of



the *slaves of the lougan*, so named because they undertake the farming and other works. Usually he has been bought young, and has grown up in the house. He is almost as much esteemed as the house slave, and his lot is not very hard. Then comes the *trade slave*. He is mere human merchandise; hardly nourished, ill-treated, often beaten, and hawked about from one caravan to another. When he falls on the road, ill, or worn out, he is allowed to die on the ground like a dog, and his body becomes the prey of the jackals and hyænas.

Every effort has been made by the French Government to put an end to this horrible traffic, but has proved unavailing, owing to the conservative routine, and the ill will, of the Negroes themselves. I have mentioned that the Sarrakholais, the most intelligent race in all Senegal, furnish the greater part of the Dioulas, or conductors of caravans. The French outposts have orders to stop these caravans, but the caravans escape surveillance by making long detours. When the inhabitants of a village are captured, the captors begin by murdering all the males above fifteen years old, and the old women. The rest are led away into slavery, and often are sold at an absurdly low price.

**The Slavery Question** is the stumbling block which will always prevent European civilisation from extending. We shall never make the Black understand that he has not the right to buy or sell his fellow man in the market, like cattle. But between the fetish worshipper of the interior of Africa, or of the Dahomey coast, who cuts his captive's throat, and the Mohammedan, who makes him work hard it is true, but

takes as much care of him as he would of a beast of burden, the distance is immense.

Our efforts to suppress slavery have only alienated from us the good will of the people, and though the public sale of slaves is forbidden, an almost open traffic in flesh is, all the same, carried on amongst the tribes of the interior. At Saint Louis even, where all the complicated machinery of French law exists, there are found, in spite of it, slaves who have been brought from the interior by the traders. They are disguised under the name of domestics, and are, in reality, *servants for life*. There are young girls of this category, who are made over, before they attain puberty, to "amateurs" who want virgins. Of course, the Black traders who bring back these slaves, do not openly boast of it, but the fact is nevertheless certain, and I have good proofs of it. For instance, in my house, I often used to see a Negro boy, the colour of old bronze, a half-breed between a Moor and a Negress, whom a rich Black merchant,—my landlord, if you please,—had brought with him from the station of Podor, when he went to attend the gum market. This lad, who was completely naked, despite his thirteen years, used to come and help my cook to wash up the dishes, and his wages consisted of a bit of sea biscuit, which he used to devour with teeth as white as those of a puppy, with sometimes a lump of sugar. Although his skin was lighter than that of a Zambo, but not so light as that of a Mulatto, the mucous surfaces of the lips and the gland were a very dark red-brown. Seeing that I appeared interested a little in the creature, my landlord asked me one day if I wanted to buy him. I appeared to entertain the proposal. He asked me twelve pounds, saying that that was the

value of the cloth he had given for him, and that he would only sell him under the express condition that the lad was to be circumcised, and never made a Christian.

The motives which caused me to refuse this proposal will be easily understood. Thinking that I wanted to beat him down, he lowered the price, and finally my landlord's son, a big booby twenty years old, proposed to trade the Negro boy for my central fire gun with spare rifled barrels, my faithful companion during fifteen years. I kept my gun, and resolutely refused the nigger boy.

**Moral Characteristics of the Black.** I shall only say a very few words about those moral characteristics common to all the Black races of Senegal.

The Black certainly differs more from the White, morally, than he does in the colour of his skin. Superficial observers often reproach him with his idleness, his apathy, his carelessness, his want of forethought. The Negro is only a great child, who takes no care for the future. When the harvest is good, he eats and drinks, and never troubles to put any by for the morrow, or even to reserve the grain needed for sowing the *lougans* (cultivated lands). If the harvest should fail, he dies of hunger. But he is honest and upright; he is grateful, and remembers benefits received. He often forgets ill-treatment even. During an illness, which kept me in bed a fortnight, my young Sarrakholais boy helped himself, from a sack of dollars, to all the money needed for the household expenses. He was my factotum: cook, groom, and valet. He gave an account of all the money spent every day, and took whatever money he required.

I wrote down, when he was not present, all the items in a small account book, and when I was well again, verified the balance, which was perfectly correct. Only, the rascal had eaten nine pounds of sugar in a very few days. In Cochin-China, my sack would have been emptied by an Annamite boy, the first day of my illness, and, perhaps, if I had been alone, as I was in Senegal, and had a large sum of money in the house, the thief would have poisoned me, to prevent unpleasant disclosures.

**Opinions of the Black concerning the Civilised Toubab.** The Black,—and I mean by this not the ignorant Negro, but the trader, or the Sarrakholais, who has come into contact with civilisation at Saint Louis,—does not understand our system of government a little bit. For him, the French Government is the husband of the Republic, who is a very rich woman, who rules France, which is her property. As to the soldiers, they are the slaves of the Government. What is the use of explaining the parliamentary system to such fellows? The right side of compulsory military service they do not understand, but the wrong side of it they can comprehend when,—on the very problematical chance of civilising a Negro,—they see the son of a Normandy peasant, or a Burgundian vine-dresser, sent to die in an unhealthy country, or be killed by one of the subjects of Behanzin, in Dahomey. The Senegalese Sharpshooter, however, knows something about discipline in his own way, and can obey orders, if they are given by a capable officer.

The Black gazes open-eyed at all the wonders of civilisation. At first they are astonished, but that soon

wears off, and, strange to say, they never try to understand or explain anything they see. All that they say when they say anything at all is, "That's another invention of the Toubab." The railway at Senegal, the telegraph, telephone, rifled cannon, the dynamite with which the walls of their *tatas* (fortified redoubts) are blown down, etc., do not cause a single idea to penetrate their thick skulls. The son of my landlord, the big booby I have mentioned, who read and spoke French, said to me one day, when I wanted to lend him a handbook on Elementary Physics, to improve his mind, "The White men are rich, and they know, and can do, a lot of things; but everyone has his turn, and the day will come when the Black man will know as much as the Toubab."

Whatever amount of education you may give a Black, you can no more change his character than you can the colour of his skin, and, as the proverb says, "The barber wastes his soap, when he tries to wash a blackamoor white." From a moral point of view, we are committing a great error, when we try to instil European ideas of civilisation into the brain of the Negro.

**Karamoko's Carbine.** As we know, some of the sons of the principal chiefs were brought up at Saint Louis, at the "School for hostages", founded by Faidherbe. As soon as they returned home again, they invariably proved to be the bitterest enemies of the Whites. The example of Karamoko, the son of Samory, who came to Paris, where he was received like the son of a king - a strange manner of showing our superiority! - is an unanswerable proof of the failure of this method.

It appears that, on his return, his father sent an escort, to welcome him on re-entering the Kingdom. Karamoko was laden with gifts from the French Government, and amongst these was a fine repeating rifle, richly ornamented. The chief who commanded the escort, having left the ranks, and presented himself alone before the King's son, Karamoko ordered him to return to his place at once. The chief did not obey quite quickly enough, so he had a bullet through his head from Karamoko's rifle. In the recent combats between Achinard's column and the natives of the Soudan, Karamoko always showed himself to be our most intractable enemy, and yet he had not, as the other chiefs had, the excuse of being ignorant of the French military power. He had heard hundreds of field guns fired, at the camp of Chalons, and had seen a division of cavalry reviewed. My opinion, respecting the character of the Blacks is entirely corroborated by that of Dr. Lota. <sup>1</sup>

**Various Customs and Superstitions common to the Different Tribes of Senegal.** I do not propose to describe here the various customs of the numerous tribes which inhabit Senegal. I shall content myself by noticing, in a few lines, those manners and superstitions which are common to all, as the circumcision of boys, the manner of burying the dead with the face turned towards the East, the form of salutation with the hand over the heart, and the Mussulman chaplet, which is as common as the fan is in Spain.

It is evident that Islamism, having been imposed by force, has taken no real root amongst the tribes of Semitic origin. As to the real fetish worshipper, be-

<sup>1</sup> Dr. Lota, *Deux ans entre le Senegal et le Niger*.

longing to the Mandingo race, the religion of Mahomet has hardly been able to penetrate his thick skull, and even, when he is converted, he nevertheless retains his old superstitions.

When a Negro is ill, prayers are offered up to his deities, but that does not prevent his friends and relatives from having faith in the prayers and amulets of the marabouts; and, at the same time, recourse is had to a fetish wizard, who cuts open an unfortunate fowl, and examines its liver, exactly as the augurs used to do in old Rome.

### **Mussulman Amulets and Fetish "Grigris".**

When a Mussulman is ill, verses of the Koran are written on specially prepared slips of wood, which are then washed in water, and the water given to the invalid to drink, or little bags containing scraps of paper, on which are inscribed verses of the Koran, are placed on the seat of the disease. That is a kind of remedy that is within the reach of everybody. As to the fetish worshippers, they have a blind faith in the grigris, which are sold to them by sorcerers, to preserve them from illness, poverty, the terrible bullets of the Toubab, the knives of their enemies, etc., or charms to render the possessor happy in his, or her, domestic life. A severe wound will hardly serve to undeceive them, and if, by chance, they escape from a battle with a few bruises or a slight wound, they continue to believe in their charm with blind credulity. The sorcerers who sell grigris are generally of the blacksmith class, and in order to astonish and impress the people, they dress themselves in a strange garb made of strips of bark, wear a large calabash on the head, and wander about the villages at night, uttering horrible howls.

## CHAPTER IV.

*The Negro woman. — Her social condition. — Marriage. — The wife purchased by the husband. — Vanity of the women who fetch high prices. — Marriage ceremonies. — Constancy of the Negress. — The wives of the Sharpshooters. — Their inconstancy. — Their virtues. — Polygamy amongst the Blacks. — The chief mistress of the house. — Jealousy unknown to the Negress. — Divorce.*

**The Social Condition of Woman.** Travellers who dash helter-skelter through the country, represent the Negro woman as a kind of domestic animal, obedient and hard-working, and the property of her husband, who has purchased her, and may purchase several other wives besides. To an impartial observer, however, who studies matters closely, this custom of the husband purchasing his wife, or wives, does not involve social inferiority to the latter. When we understand the manners and customs of the Blacks, we see that woman is not in such a miserable condition as is said, and that, relatively at all events, she enjoys some measure of liberty. Let us select as an example the household of the Negro of Saint Louis. The husband brings in the wood, cultivates a patch of land, fishes, or hunts. The native traders, who serve the European merchants, ascend the river to trade. These last form a rather high caste, and quickly obtain a good position. In the interior of Senegal, the man goes where he likes, but very often squats on the door sill and tells his beads, if he is a good Mussulman; sometimes he makes his own clothes,—a task which not being very



fatiguing he reserves to himself. Meanwhile his wife slaves at all the heavy work; she cultivates the field, gets in the harvest, looks after the animals, grinds at the mill, and prepares the couscous. The operation of grinding is very hard work, and often the woman is obliged to rise in the middle of the night, for she has to pound for many hours at the coarse millet, which is as large and heavy as maize. In the afternoon, the work recommences. Vain attempts have been made to introduce waterpower mills to grind the millet, but the Negroes have always refused them, saying that their wives would have nothing to do if they did not grind at the mill.

In short, the social condition of the Negress is no worse than that of women in many civilised countries, even including France, where, in certain districts, the peasant women work in the fields like men. When the Negro returns from war, or from hunting, or from pillage, and does not find everything in order at home, he complains, scolds, or perhaps even thrashes his wife a little—but is not that also the case in many civilised countries? Read the *Assommoir*, or *La Terre*,<sup>1</sup> of Zola, and tell me if our boasted civilisation is so superior to that of the “poor Negro”! The Negroes, both men and women, are very fond of their children, seldom scold them, and hardly ever beat them. Of how many parents in civilised Europe can the same be said?

<sup>1</sup> These books were translated into English by Vizetelly, who got 18 months “hard” for it. He was 70 years of age! A book was published with the title “*Extracts principally from ENGLISH CLASSICS: showing that the Legal Suppression of M. Zola's novels would Logically involve the Bowdlerising of some of the Greatest Works in English Literature*” (Lond., 1888). For more particulars about this capricious business see *Curious Bypaths of History* (Paris, 1897).

**Marriage amongst the Blacks.—Purchase of the Wife by the Husband.** Amongst all the Blacks, Mussulman as well as fetish worshippers, the husband buys his wife; that is an incontestable fact—but are the Annamites, or many nations more civilised still, any better?<sup>1</sup> In any case the girl herself is not allowed to have a voice in the matter. It is simply a matter of business between her future husband and her parents. The marriage portion is haggled over; it varies according to the position of the two parties, and at Saint Louis consists of rolls of cloth, cattle, and

<sup>1</sup> Westermarck, in his *History of Human Marriage* (p. 143), Lond. 1894, writes: "There are, however, even in savage life, circumstances which compel certain persons to live unmarried for a longer or shorter time. When a wife has to be bought, a man must of course have some fortune before he is able to marry. Thus, as regards the Zulus, Mr. Eyles writes to me that 'young men who are without cattle have often to wait many years before getting married' (see Weber, *Zwei Jahre in Africa*, vol. II, p. 216 [Kafirs]). When Major-General Campbell asked some of the Kandhs why they remained single, they replied that they did so because wives were too expensive (Campbell, *The Wild Tribes of Khondistan*). Among the Munda Kols and Hos, in consequence of the high prices of brides, are to be found 'what are probably not known to exist in other parts of India, respectable elderly maidens' (Watson and Kaye, vol. I, no. 18). In the New Britain Group, too, according to Mr. Romilly, the purchase sum is never fixed at too low a price, hence 'it constantly happens that the intended husband is middle-aged before he can marry.' (Romilly, *Proceed. Royal Geog. Soc. N.S.*, vol. IX, p. 8). Similar statements are made in a good many books of travels."

The customs of these savage tribes are the opposite of those of modern France, where wives buy their husbands, and where beautiful women, often neglected by the dowry hunter, because their purse is not of sufficient bulk, fall to a workman or waiter. Benj. Disraeli was of opinion that the *mariage de convenance* more often turned out well than the marriage for Love, the latter article having the habit of "flying out", according to the old English proverb, "at the window, when Poverty comes in at the door".

sometimes money; in the interior, it is one or two slaves. An instalment is all that is necessary; a promise to pay the balance after the marriage ceremony is generally accepted by the parents of the bride. In the interior, amongst the Kassonkés, a young girl may be even "booked in advance", and a "retaining fee" paid; this is faithfully returned, if, when she is of nubile age, her parents do not wish to complete the marriage, but if it is the young man who refuses, he loses the money he has paid. There is one really valid cause for breaking the contract, and that is immoral conduct on the part of the girl; otherwise, as soon as she is nubile, or at about the age of twelve years, she is sent to her future husband. This custom of marriage, or rather of betrothal by mutual consent of the interested parties, also exists in the Negro villages of the Wolofs round Saint Louis.

**Conceit of those Negro Women for whom Large Prices are paid.** The Negress does not consider it a dishonour, that she has been purchased from her father. On the contrary, she boasts of the high price that has been paid for her. I heard of a very neat reply made by one of them on this subject. A European family made the voyage out with me. The husband was a Government official, and, from motives of economy, lodged in a little brick house in the North part of the town near the Mosque. His wife, a good-natured inquisitive little Frenchwoman, became acquainted with many of the Blacks in the neighbourhood, and had for a servant a little Negro girl twelve years old. One day the sister of this Negress, a fine strapping girl of sixteen, came to inform her sister's mistress that she was about to be married. She was going to marry

a trader in rather a good position, and she was recounting what handsome presents he had made to her father. The Frenchwoman said, in a tone of reproach, "What! are you not ashamed to boast that you have been bought and paid for, as though you were a beast of burden?" The Negress was nettled at this remark, and replied, "If my lover gave all that for me, it proves that he loves me, and will pay a high price to possess me, whilst you, and the other wives of the Toubabs, seem so ugly to your men, that you are obliged to buy your husbands, and, unless you gave them a large sum of money, they would never have you." The allusion to the *dot* usually given with European women was decidedly neat, and the retort was well deserved.<sup>1</sup>

**Marriage Ceremonies** vary a little amongst the various tribes, but in general they have rather the character of a festival than of a religious ceremony, even amongst the Mussulmans. The husband first prepares the house, which is empty. On the wedding day, the modest bride, covered with a long thick veil, but without a single spray of orange blossom—very

<sup>1</sup> Max Nordau holds that money matters should not enter into the sexual relations at all:—

"When material considerations enter no longer into the contracting of a marriage, when woman is free to choose and is not compelled to sell herself, when man is obliged to compete for woman's favour with his personality and not with his social position and property, then the institution of matrimony will become a truth instead of the lie it is now, the sacred and sublime spirit of Nature will bless every embrace, every child will be born surrounded by the love of its parents as with a halo, and will receive, as its first birthday present, the **STRENGTH** and **VITALITY** with which every couple which has been united by the attraction of affinity endows its offspring." *Conventional Lies of our Civilisation*, Lond. 1895 (page 307).

different from the European bride—is taken by a matron to the conjugal domicile. All the female friends of the family make a procession, carrying on their heads the wedding presents, which consist of household utensils, such as screens, baskets, a mortar and pestle, calabashes for couscous, millet, earth-nuts, earthenware jars, etc.

The bride enters the house, accompanied by the matron, whose duty it is to initiate her into the sweet delights of love, and meanwhile the tam-tams outside beat with redoubled vigour. Men are strictly forbidden to enter the house, but the women of the village come in turn to visit the bride, give her advice, and felicitations. She stands, covered with her veil, and listens to all her friends have to say. Outside the tam-tams beat wildly, and the griots sing the future exploits of the husband, and how great he is to be. At last the husband enters the house, turns out the women, locks the door, tears off the bride's veil, and then—but the reader must guess the rest.

As soon as he enters the house, the noise increases, the tam-tams nearly split, the old flintlock muskets, charged with whole handfuls of powder, go off like field guns, the women clap their hands in frenzy, sing wedding odes, and dance round the house like bacchantes. The cries and groans of the bride are drowned in this infernal hubbub, but it does not, I have been assured, prevent the husband from doing his duty. <sup>1</sup>

**Faithfulness of the Negress.** The Negress is usually faithful to her husband, especially in regard

<sup>1</sup> See Excursus to chapter XII for curious Marriage Ceremonies in Europe.

to the Toubab, for she is afraid of having a Mulatto child, which would be a living proof of her fault. This is particularly the case at Saint Louis, where it is easier to obtain the favours of a young girl than of a married woman. I have often, for a joke, asked some of the women who lived near me, and with whom I was in the habit of talking freely, to sleep with me. "*Allah terré!*" (God would slay me) they always cried, and rushed precipitately into their houses.

The Europeans who will not, or cannot, get a woman or "maid of all work", have no resource but the low class prostitutes,—regular old "jacks", who are scorned and despised by all the rest of the population.

**The Wives of the Sharpshooters.** The first thing a Sharpshooter does, is to try to get together a few pence, and buy a wife, but he has some difficulty in effecting this at Saint Louis, where he is not in the odour of sanctity, and is looked down upon with disgust by the Wolof trader, who is a fanatical Mussulman. Sometimes he marries the widow of a deceased comrade, but generally procures a wife in the Roman method, in the course of one of his expeditions into the interior. Captives the wives, or daughters, of the vanquished,—furnish the greater part of the Sharpshooters' wives. Colonel Frey's book,—to which I refer the reader,—gives some interesting information on this subject. At Saint Louis, I saw women who came from all parts of Senegambia and the Upper Soudan. They all lived comfortably together.

**Their Unfaithfulness.** The wives of the Sharpshooters seemed to me to be less faithful than the other

Negresses, but that was evidently due to their social surroundings. The Sharpshooters at Saint Louis receive a fixed pay, and are not fed. The bachelors board with the married men, for a consideration, and often even sleep in the house. This promiscuity favours easy morals, and the wife of a Sharpshooter is regarded with as much scorn by a Wolof Negress of Saint Louis, as a sutler woman would be by the wife of a banker, in Europe.<sup>1</sup>

<sup>1</sup> Free and easy as undoubtedly is the virtue of these native ladies, there is many a high-born dame in Europe who could give them points in what honest old Daniel Defoe would call, "Conjugal Lewdness, or Matrimonial Whoredom" (Lond. 1727), as the two following works more than sufficiently show:—

THE CASE OF IMPOTENCY as debated in England in that Remarkable trial, Anno 1613, between Robert, Earl of Essex, and Lady Frances Howard, who after eight years marriage commenced a suit against him for Impotency.—THE TRIAL OF MERVIN, LORD AUDLEY, Earl of Castlehaven, FOR SODOMY AND A RAPE. Anno 1631. —The Proceedings upon the Bill of Divorce between the Duke of Norfolk and Lady Mary Mordant. London, 1715, 2 vols.—THE CASE OF IMPOTENCY debated on the late Famous Trial at Paris between the Marquis of Gesores and Mademoiselle de Mascranny. London, 1714, 2 vols, 12mo.

THE TRIAL OF THE HON. MRS. CATHARINE NEWTON, wife of John Newton, Esq., and daughter of the Rt. Hon. and Rev. Lord Francis Seymour, at the Consistory Court of Doctor's Commons, upon a Libel and Allegations charging her with the CRIME OF ADULTERY WITH MR. ISHAM BAGGS, A YOUNG OXONIAN; Mr. Brett, a Player at Bath; Thomas Cope, her Coachman; Isaac Hatheway, her Footman; John Ackland, of Fairfield, Somerset, and other persons, WITH ALL THE INTERESTING SCENES, FULL, MINUTELY, AND CIRCUMSTANTIALLY DISPLAYED concerning the whole of the evidence in that very remarkable Trial. London, 1782. *Frontispiece*, "Mrs. Newton bathing in the River Trent, assisted by Mr. Baggs," 8vo.

Bear in mind that these are *not* erotic books produced in Belgium, or Holland, but sober English, *home-made narratives* where if nothing be "extenuated", naught has been "put down in malice".

**The Good Qualities of the Sharpshooter's Wife.**

Nevertheless she possesses some remarkably good qualities, and, without her aid, the expeditions into the interior would be unable to operate. In fact, the Sharpshooter will never carry any baggage, and the military authorities have never been able to compel him to bear the "ace of diamonds", or knapsack, carried by the French footsoldier. When he is on an expedition, his load consists of a huckaback bag, containing food, and a strip of tent canvas, worn across the body from left to right, and in which are placed some packets of spare cartridges. He fills the two cartridge pouches he carries in front, and puts the rest of his ammunition into a cartridge bag behind him. At his side is a goat skin filled with water. His wife and children follow him in his expeditions. The linen, food, kitchen utensils, etc., are all packed in enormous round baskets, which the Negresses carry on their heads; they often carry more than a hundred weight, and with that burden the unlucky wretches follow the march. The children go on foot; the very little ones are carried astride their mothers' buttocks. When a halt is made, the women build huts of boughs, wash the linen, and cook couscous. When the husband is on guard, the gallants take advantage of their opportunities.

If the wife of the Sharpshooter is too apt to open her thighs, at all events she is good-hearted. Ask anything of a Negress, and she will give it if she has it, even if she has to deprive herself. But as soon as she has any claim on your gratitude, she will often ask for her "Sunday".<sup>1</sup> Happily she is satisfied with very little, and a very small piece of money will satisfy

<sup>1</sup> Soldiers' slang; to ask for a Sunday is to ask for a "tip."



her. The Negro has an innate weakness for presents, and, whether he is rich or poor, a small gift will always afford him pleasure.

**Polygamy** exists amongst all the Blacks, but the poorer classes generally content themselves with one wife. The rich traders of Saint Louis have as many as six, one for each day of the week, except the Sunday, when they rest.<sup>1</sup> Only the marabouts and the great chiefs may have an almost unlimited number of wives, but I am bound in duty to say that they never abuse the privilege.

Man's right to possess a number of women has often

<sup>1</sup> In David's time people held far freer ideas about women than we do to-day, e.g. it was thought right for them to possess numerous wives and to have carnal connections with other women besides. According to Samuel (book II, 3rd chap., 2-3) six sons were born in Hebron by six different mothers to the Israelite king. Again in chap. V. verse 13 it is said: "*And David took him more concubines and wives out of Jerusalem, after he was come from Hebron;*" and yet it is said (in 1 Kings XV, 5) that "*David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.*" Probably it was this which caused DRYDEN to write:

"When nature prompted, and no law deny'd  
Promiscuous use of concubine and bride;  
Then Israel's monarch, after Heaven's own heart,  
His vigorous warmth did variously impart  
To wives and slaves; and wide as his command,  
Scattered his Maker's image through the land."  
*Absalom and Achitophel.*

Few people will dissent from the shrewd observations of Max Nordau: "Man lives in a state of polygamy in the civilised countries in spite of the monogamy enforced by the laws; out of 100,000 men there would barely be one who could affirm that he had never had fleshly commerce with but one single woman during his whole life; and if the principles of monogamy are more strictly observed by women, it is not because they have never had any inclination to dis-

been called in question; yet such right after all is merely a question of latitude and longitude, of age and country. Bigamy is severely punished in Europe, but Oriental countries regard sexual weaknesses with great leniency, providing, of course, it is not a case of adultery.

Westermarck in his *History of Human Marriage* has the following masterly summing up of this fascinating study:—"Polygyny was permitted by most of the ancient peoples within the historic period, and is at present permitted by several civilised nations and by the majority of savage tribes. Yet, among not a few savage and barbarous races it is almost unknown, or even prohibited; and almost everywhere it is confined to the smaller part of the people, the vast majority being monogamous. Moreover, where polygyny occurs, it is modified, as a rule, in two ways that tend towards monogamy: through the higher position granted to one of the wives, generally the first married, and through the favour constantly shown by the husband to the wife he likes best. Among certain peoples polyandry occurs, and, like polygyny, is modified in a monogamous direction, the first husband usually being the chief husband. Among the causes by which the forms of marriage are influenced, the numerical proportion between the sexes plays an important part.

regard them, but because Conventional Morality keeps a sharper look-out upon woman's conduct and punishes her lapses more severely than man's." *Conventional Lies, etc.*, page 30.

See much more on this subject in the *Book of Exposition* on the "SENSUALISM OF THE KORANIC PARADISE" (XXI to XLI).

For comparison with POLYANDRY see the Excursus (p. 84) at end of this chapter; and also refer to CH. LETOURNEAU'S *L'Evolution du Mariage et de la Famille* (Paris, 1888).

In some countries there are more men than women, in others more women than men. This disproportion is due to various causes, such as female infanticide, war, and disparity in the number of the sexes at birth. There are facts which seem to show that in rough mountainous countries more boys are born than girls, and that consanguineous marriages produce a considerable excess of male births. If this be so, it can hardly be a mere coincidence that polyandry occurs chiefly among mountaineers and peoples who are endogamous in a very high degree. As for polygyny, there are several reasons why a man may desire to possess more than one wife. Among many peoples the husband has to live apart from his wife during her pregnancy, and as long as she suckles her child. Female youth and beauty have for men a powerful attraction, and among peoples at the lower stages of civilisation women generally become old much sooner than in more advanced communities. The liking of men for variety is also a potent factor; and to have many wives is to have many labourers. The barrenness of a wife is another very common reason for the choice of a new partner, as desire for offspring, for various reasons, is universal in mankind.

“In a savage and barbarous state a man’s power and wealth are proportionate to the number of his offspring. Nevertheless, however desirable polygyny may be from the man’s point of view, it is prohibited among many peoples, and among most of the others it is exceptional. Where the amount of female labour is limited, and no accumulated property exists, it may be very difficult for a man to keep a plurality of wives. Again, where female labour is of considerable value, the necessity of paying the purchase-sum for a wife is a hindrance

to polygyny, which can be overcome only by the wealthier men. Polygyny implies a violation of the feelings of women; hence, where due respect is paid to these, monogamy is considered the only proper form of marriage. The refined passion of love, which depends not only on external attractions, but on sympathy arising from mental qualities, forms a tie between husband and wife which lasts for life; and the true monogamous instincts, the absorbing passion for one, is a powerful obstacle to polygynous habits. It is certain that polygyny has been less prevalent at the lowest stages of civilisation -where wars do not seriously disturb the proportion of the sexes; where life is chiefly supported by hunting, and female labour is consequently of slight value; where there is no accumulation of wealth and no distinction of class- than it is at somewhat higher states; and it seems probable that monogamy prevailed almost exclusively among our earliest human ancestors. But, though civilisation up to a certain point is favourable to polygyny, its higher forms invariably and necessarily lead to monogamy."

Burton comes to the following conclusions based on the reasoning that the relations of the sexes are all a question of climate.

"The world shows that while women have more philoprogenitiveness, men have more amateness; otherwise the latter would not propose and would nurse the doll and baby. Fact, however, in low-lying lands, like Persian Mazanderan versus the Plateau; Indian Malabar compared with Marátha-land; California as opposed to Utah and especially Egypt contrasted with Arabia. In these hot-damp climates the venereal requirements and reproductive powers of the female greatly exceed those of the male; and hence the disso-

luteness of morals would be phenomenal, were it not obviated by seclusion, the sabre and the revolver. In cold-dry or hot-dry mountainous lands the reverse is the case; hence polygamy there prevails, whilst the low countries require polyandry in either form, legal or illegal (*i.e.* prostitution). I have discussed this curious point of 'geographical morality' (for all morality is, like conscience, both geographical and chronological), a subject so interesting to the lawgiver, the student of ethics and the anthropologist, in 'The City of the Saints.' But strange and unpleasant truths progress slowly, especially in England." <sup>1</sup>

**The Head Mistress of the House** is always the first wife married; the others are considered as servants, which reminds one of the history of Sarah and Hagar, the two wives of Abraham. But if there are any quarrels or discord in the house, amongst the women, the husband will restore harmony by thrashing them all round, with strict impartiality. Any man may take a captive to wife, and as long as she is sterile, he may sell, or get rid of her. If she has any children, she acquires legitimate rights, and becomes an integral part of the family.

**Jealousy is unknown to the Negress.** All Negresses, to whatever race they may belong, have one characteristic in common, and that is the almost entire absence of jealousy in regard to their lord and master. This is evidently the result of the right of the husband to possess several wives. The same Negress, who was boasting to Mme D... of the high price her husband had paid to obtain her hand, came some months afterwards to pay a visit, and announce

<sup>1</sup> *Arabian Nights* (vol. III, page 241) (BENARES ?), 1885.

that she was in an interesting condition. She had also a favour to ask. Her husband was about to leave for the Upper River, and needed some money to purchase a second wife; she had therefore come to borrow two hundred francs for this purpose. The money was needed for a payment on account, and the marriage was to take place before the departure of the trader, who on his return would be sure to repay the loan, and complete the payment due to the parents of his second wife. On hearing this very naïve request, little Mme D... burst into a passion and cried, "What! unhappy woman, you want to borrow money for your husband to buy another wife? Are you not jealous?" "Jealous, what is that?" asked the Negress. "Why," replied the White woman, "to be the only wife, the only mistress in your own house, the only one to share your husband's bed."

"Oh, I don't care about that," answered the other. "My husband is always on me now, and that is very fatiguing.<sup>1</sup> When there are two of us, we shall each have half of the work. When there are three, there will always be one resting, and when there are four, we shall have almost nothing to do except take care of the children, and we can talk, and amuse ourselves. Besides, if our husband beats us, we can defend ourselves all the better."

If a Negress is beaten undeservedly, by her husband, the other wives will take her part. He had better not go too far, if he is in the wrong, for, in her hands, the heavy pestle for grinding millet becomes

<sup>1</sup> A very curious story is that given in No. XXXVIII *Les Cent Nouvelles Nouvelles*, where the question of "marital fatigue" plays an important part. *Vide* also on "Flagellation in France" in "*The Curious Bypaths of History*" (Paris, 1898).

a formidable weapon. In this case, the husband has but one alternative; he must either knuckle under, or clear out of the house as quickly as he can.

**Divorce.** When a woman is ill-treated too much, he is free to leave her husband, and even take another, provided she returns the sum paid for her. This summary method of divorce, though it does not agree with the ethics of civilised nations, has the great advantage of rendering the relations between husband and wife more affectionate than might at first be believed. Children do not interfere with this amicable arrangement, for they follow the mother, and the new husband takes both hen and chickens.

As to the slave who is a temporary mistress, so long as she has no children by her master, she has no rights. To be kept as long as she is young and pretty, and sold as soon as she has ceased to please, is her usual fate.

## CHAPTER V.

*The hymen.—Large and small lips.—Clitoris.—The yolk and the navel.—A study of the genital organs of the Negro races of Africa.—Marks of virginity in the young girl.—Circumcision of young girls.—The festival of same.—The nubile Negress.—The genital organ of the Negro.—The Perforated Kabyle woman.—Circumcision the probable cause of the size of the Negro's penis.—The effect of circumcision on the size of the penis of the pubescent boy.—Mantegazza on the genital organs of the Negroes.—His opinion on circumcision.—The incontestable advantages of this operation.—The suppression of masturbation in the circumcised.—The festival of circumcision amongst Fetish worshippers.—Excursus by Dr. Godard on the defloration of virgins in Egypt.—Sir R. F. Burton on Dahomeyan customs.—Female Infanticide.—Thibetan nuptial customs.—The Hottentot "Apron".—The perforation of the penis amongst Australian tribes.*

I INSERT here some of the medical observations and notes I made at Guiana, concerning the young Negresses, as these observations agree perfectly, or with very slight differences, with those made at Senegal.

**The Hymen** exists in the Black race, as it does in the White. But it is much less developed, and constitutes a much less efficacious barrier against copulation, especially when it is effected with a penis like that of the White man, which is not so huge as that of the adult Black. I am speaking now of the pure Black race. Amongst races of Semitic origin, like the Sarrakholais, the hymen is more resisting.



According to Tardieu, in the French virgin, the hymen will not admit the end of the first finger. In the case of the young Negress, however, you can generally put in the first finger without destroying the hymen. With her the vulva is not so open at the upper part, but hardly closed, if at all, in the lower part. The opening rarely points forward, it is rather obliquely downwards.

**Large and Small Lips.** In the Negress, the small lips assume, at an early age, an immense development, and considerably exceed the great. Is this caused by repeated pulling, or is it a peculiarity of the race? I cannot say, but this lengthening coincides with nubility, and amongst the fetish worshippers, excision is the general rule.

**Clitoris.** The clitoris of the young Negress is very much developed. After the nubile age it increases greatly.

**The Fork and the Navel.** The projection of the fork is not so great as in the European woman.

**Operations on Female Sexual Organs.** Before proceeding to study the customs relating to the circumcision of girls, we think it will be of interest to quote a few remarks by our late, indefatigable friend, Dr. Ploss (of Leipzig), on the operative treatment of female sexual organs among different peoples.

"Certain savage tribes," he writes, "are accustomed to lengthen and widen the female *pudenda*. In the South-East of Africa, in the Wahia tribe, near the lake Nyassa, it is usual to artificially lengthen the clitoris until it attains the dimension of a finger. An artificial elongation of the labia has also been observed

in Dahomey" (*Vide*, Adams, *Remarks on the country East from Cape Palmas to the Congo river*, 1823, p. 15—75). Prince Max of Neuwied noticed a similar artificial deformity among the women of the Mandan Indians in North America, and mentions also the same custom of elongation of the *labia pudendi* among the Menitary and Crow Indians, both externally and internally. Similarly the *Tribadic* or *Amor lesbicus*, among the Arabs, leads also to an artificial extension of the clitoris.

But what is far more important from the anthropological point of view is the study of more sanguinary operations: the circumcision and infibulation of maidens. Among some nations both operations are simultaneously performed, in others either of the two. We will now examine the *modus operandi*, the importance, the object and the results of the operation, and the countries where it is most practised.

**The Excision of the Clitoris.** This operation consists in a bloody extirpation and uprooting of the clitoris, together with the *præputium clitoridis* and a part of the small *labia*, and even sometimes a part of the entry to the vagina.

This strange and cruel custom prevails in a great number of countries, not only in Africa, but in many other lands. It is found among the Arabs, in Egypt, in Nubia, in Abyssinia, in Kordofan and the neighbouring districts and among numerous tribes on the East coast of Africa, as well as among those of the West coast. It has also been noticed in the Malay Archipelago, particularly in Java, and among the Chuncho and Campas Indians in Peru.

It is very difficult to trace the cause of this custom.

Some are of opinion that it is for the purpose of diminishing sexual lust in the female. There are others, however, who pretend that in those tropical climates the clitoris and labia often take such undue development as to become objects of repulsion to the male, and consequently an obstacle to marriage. According to Mungo Park, the Mandingo Negroes, in West Africa, do not attach any religious signification to the operation, but consider it useful and favourable to the fecundity of the woman. This is also the case in the Malay Archipelago, where the development of the pudenda is often excessive. The operation is generally performed as early as possible, but seldom later than the eighth or ninth year. The operators are women, who go about crying: "Any girls to be cut;" the instrument employed is simply a sharp knife.

It is usual in all parts of Africa, where this custom is practised for a number of girls to be circumcised together, and when they are healed, which requires about eight days, a festival is held in their honour. A girl uncircumcised would be repudiated by her husband, as he could also be by his wife if he had not undergone the operation.

**Infibulation.—The Sewing up of Maids.** This operation consisted principally in sewing up the labia, or in removing them by excision and causing the wounded surfaces to heal together by adherence, leaving only a small orifice free. It is common among the Gallas, Somalis and Bedschas above the Nile cataracts and from there extends among the inhabitants of Harrar to Massowa on the Red Sea. The custom seems to be of very great antiquity and is mentioned by the celebrated ancient Arab doctor Rhazes, in his

work of ten volumes dedicated to King Al Mansur, Lib. V, c. 69.

The object of the operation is evidently to insure the chastity of the maiden until her marriage, previous to which she has to undergo the counter-operation. When the husband starts upon a journey, he often submits his wife to a new infibulation to make sure that no one shall trespass on his premises during his absence. Slave-dealers also employ that method to insure the value of their merchandise. According to Brehm (*Reiseskizzen in Nord-Ost Africa*, Jena, 1885, Th. I, S. 169): the Mohammedan law requires circumcision only, but the inhabitants of the Sudan are not satisfied with this, "*sed etiam labiis minoribus (Nymphis) abscissis labia majora inde a Veneris monte usque ad vaginam sanando ita copulant, ut fistula sola ad urinam fundendam pateat*" (but also, the lesser lips or nymphæ being cut away, the greater lips, right from the *mons Veneris* to the vagina, unite in process of healing, so that only a narrow pipe is left open for the discharge of the urine). When marriage is decided upon, the future bridegroom sends a wooden model of his priapus to the parents of the young lady, and according to its dimension a corresponding opening is made. Caillaud, in his *Travels on the White Nile to Meroë and Senaar*, Paris, 1826, II, alluding to this barbarous custom, expresses himself as follows: "Après avoir élagué ces deux membranes, les plaies de l'une et de l'autre sont rapprochées, et la patiente est tenue dans un état d'immobilité presque entière jusqu'à ce qu'elles se soient réunies ensemble par agglutination; au moyen d'une canule très mince on ménage une ouverture, à peine suffisante pour les écoulements naturels. Quelque temps avant le mariage, il faut

détruire par incision cette adhérence contraire à la nature." It is usually not less than twenty days before marriage that the young girl is submitted to this cruel operation of opening out. When the wife is about to give birth to a child the opening has to be enlarged, and after her confinement is often sewn up again (Rüppel's *Travels in Nubia and Kordofan, etc.*, Frankfort, 1829, p. 42).<sup>1</sup>

**Circumcision of Young Girls.** This form of circumcision is peculiar to those tribes that are fetish worshippers, and consists of the excision of the lesser lips. It is not a religious ceremony at all, but simply a matter of hygiene. It should be remarked, that amongst these races, it is the blacksmith-surgeon who circumcises the boys, and it is his wife who circumcises the girls. The instrument employed in both cases is an iron knife, very badly sharpened, and more like a saw than a surgical instrument. But though the operation is not a religious ceremony, it is celebrated by a curious festival, which is a kind of holiday for the whole population of the village. On that day, everyone puts on his best clothes, and all the people meet on the public place, to the sound of the griots' tam-tam.

**The Festival of the Circumcision of Girls.** Accompanied by horrible music, consisting of tam-tams and other instruments, and the songs of the griots, the young girls who are to be operated upon, ---superbly dressed, and wearing all the family jewels, ---make the circuit of the village, and return to the public place, when a ball immediately commences, and

<sup>1</sup> *Zeitschrift für Ethnologie* for 1871.

See Dr. Godard's article, in connection with this subject, on the defloration of virgins, in the Excursus to present chapter.

lasts twenty-four hours. When they are worn out with fatigue, they are carried by the old matrons into the hut where the circumcision is to take place. The operation is performed at daybreak, when all the women of the village go alone to the hut of the blacksmith and his wife, who has to perform the operation. She sets to work in this manner. The patient is seated on a block of wood about eighteen inches high, placed at a little distance from the wall of the hut. When she sits she opens her thighs as widely as possible; the body is bent back, and the head, which is held nearly horizontal, touches the wall. The arms, which are thrown back, lean on a little bench, which runs along the side of the wall. In this position, the vulva is open, and the "little lips" project. The woman squats down in front of the girl, lays hold of the right lip with the left hand and cuts it off with a sharp stroke; then she performs the same operation on the left side. To stop the bleeding, she applies a plaster, the base of which is ferruginous mud from the smithy, mixed with water containing a little alum. This plaster is not only a styptic, but cicatrises the wound. The patient must remain in the house a week. During the three or four following weeks, a troop of girls may be seen every morning, limping, with sticks in their hands, to the river, to perform their ablutions. At last the bandage is taken off, and they can play about as much as they please.<sup>1</sup>

**The Nubile Negress.** The epithet *vast* may be applied even more fitly to the Negresses of Senegal, than to those of Guiana. On account of the size of

<sup>1</sup> Refer to notes by Sir Rich. F. Burton on certain Customs of the Dahomeyans in the Excursus to this chapter; also to the Hottentot "Apron".

the vulva, and the vagina, and the want of nervous susceptibility in the Negress, delivery is effected almost without pain. In the adult Negress, the vulva is placed very low, and descends almost vertically, as does also the vagina, which is much longer than in the European woman. There is a very pronounced clitoris, which is often the size of the little finger of an adult. The pubes is prominent, and is covered with some stiff and hard hair. The Negresses shave themselves with the neck of a broken bottle.

**The Genital Organ of the Negro.** According to the usual law, to which this is no exception, the genital organ of the male is in proper proportion, as regards size, to the dimensions of the female organ. In fact, with the exception of the Arab, who runs him very close in this respect, the Negro of Senegal possesses the largest genital organ of all the races of mankind. It is even more developed than that of the Negro of Guiana. While dealing with this subject, we may be permitted to cite the following case, reported by a brother officer, of perforation of the vagina of a young Kabyle woman non-nubile, caused by the sexual approach of her husband.

**The Perforated Kabyle Woman.**<sup>1</sup> On the 25th of September, 1869, in the village of El-Mesloub, the young Aïni-Ntamrant, of the Beni-Raten tribe, aged twelve and married since about thirty days to El Haoussin or Ali, a youth of from 15 to 16 years old, died suddenly.

Public rumour, from the very next morning, accused

<sup>1</sup> This note was communicated by M. Prosp. Albert, *médecin aide-major de 1<sup>re</sup> classe*, at the military hospital of Fizi-Ozou (Algeria)

the husband of having killed his wife by premature and forced conjugal approach. The Amyn or judge of the tribe thought it his duty to have the body sent to the *Bureau Arabe*, and we were charged to proceed to a *post mortem* examination of it. The following was the result.

The body is that of a quite young girl not yet developed. She is thin, and the *mammae* are not yet elevated above the surface of the breast, nor is there yet any hair on the pubis, which is merely covered with down. The vulva is but imperfectly developed, and the girl had never been nubile. Her conformation and her exterior genital organs were those of a child. A close examination showed that the fork was torn vertically downwards for a distance of three tenths of an inch; the rent extends through the *navicular fossa* into the vagina. There is no trace of the hymen left, but in its place red excoriations. On further examination the vagina was found to be extremely short, measuring not more than  $1\frac{1}{4}$  inch in depth, and at its inner extremity there was an opening through which the finger could penetrate right into the abdomen.

The uterus is that of a child and weighs only three grammes. All these facts show positively that Aïni-Ntairant was quite unfit for marriage, and her husband must have used the utmost violence to have caused the lesions we noticed. The examination of the brain showed that death was owing to intense cerebral congestion.

We caused the young husband of the victim to appear before us. He is a lad of 15 or 16 years old: of middle height, well constituted, but thin. He has no beard, and but little hair on the pubis, which



besides is shaved. His genital organs are greatly developed for his age. His testicles are voluminous. From the tip of the gland to its insertion in the pubis the penis measures three inches and one sixth in length; its average circumference is  $4\frac{1}{8}$  inches.

Is it necessary to draw attention to the enormous disproportion between the volume and length of the penis of this young man, when in a state of erection, and the opening of the vulva and length of the vagina of his wife.

From his own admissions we gleaned the following: the marriage took place a month ago, but the first conjugal approaches were so painful to her that the girl wanted to go back to her mother. But he refused to let her do so, promising however, to have patience. Unfortunately he could not contain himself and the extreme violence he used, notwithstanding the supplications of his wife, ruptured the vagina, the walls of which we had besides noticed to be very thin.

This unfortunately is one of the examples of the disadvantages of the Koran, which omits to assign an inferior limit of age to marriage between young people. <sup>1</sup>

**Circumcision the Probable Cause of the Size of the Negro's Penis.** Without any hesitation I attribute the size of the penis to the operation of circumcision. It is certain that the removal of that portion of the skin, and the mucous surface of the foreskin, which compresses and caps the gland, and often prevents it coming out even when in erection, interferes with the free development of the young boy's organ. We know that at the time of puberty, in the European, consid-

<sup>1</sup> *Memoires de medecine et de chirurgie militaires*. Paris, 8vo., p. 142—146.

erable changes in the genital organ are produced in a few months. The testicles grow very quickly and the member develops rapidly. But in many young people there is complete phimosis, owing to the smallness of the free extremity of the foreskin, more especially in those who at the age of puberty are not addicted to masturbation. It has often occurred to me, in the course of my medical visits to the barracks, to notice that many of the young French soldiers had the member of a completely conical form, diminishing gradually from the root of the gland. The foreskin covered it entirely, and the member was skinned with difficulty, when it was limp, and with more difficulty still when it was erect. In other cases, if an incomplete phimosis allowed the gland to partly come out, the shortness of the "bridle" of the foreskin curved the gland, and prevented it from assuming its normal form and position. This is phimosis, which is common enough in all the European races, and which can only be got rid of by a more or less complete circumcision, which, however, many persons refuse to have done, unless it is an absolute necessity. Now let us look at the young Negro of thirteen or fourteen, who is circumcised at the age of puberty.<sup>1</sup>

**The Effect of Circumcision on the Size of the Penis of the Pubescent Boy.** A fairly large cushion of flesh and skin is removed, and the retraction draws the skin of the penis behind the crown of the gland, to the extent of two-fifths to four-fifths of an inch at least; when the penis afterwards develops, the gland, having nothing to check it, will assume its

<sup>1</sup> See also *The Perforation of the Penis in Australia*, at end of chapter.

normal size. Cicatrisation, assisted by the healing growth which repairs the loss of the skin and mucous surface taken away, causes the largest part of the member to correspond with the circular scar caused by the operation. Although the gland may be much developed, its diameter still remains slightly inferior to this part of the penis, which on the whole greatly resembles a large fish, with a round head and a short tail. We can then understand why the Negroes of Guiana call their member, a fish.

The Negro is a real "man-stallion", and nothing can give a better idea (both as to colour and size) of the organ of the Negro, when erect, than the tool of a little African donkey. The absence of hair on the pubes—which the Negroes remove,—makes the resemblance more complete. Nor is it confined merely to colour and size, for the yard of the Negro, even when in complete erection, is still soft like that of the donkey, and when pressed by the hand feels (as I have already said) like a thick india-rubber tube full of liquid. Even when flabby, the Negro's yard still retains a size and consistence that are greater than that of the European, whose organ shrivels up and becomes soft and limp. The average size of the penis generally appeared to me to be about  $7\frac{3}{4}$  to 8 inches in length, by two inches in diameter. Except with young lads, just arrived at the age of puberty, the penis is rarely less than  $6\frac{1}{2}$  inches in length by  $1\frac{3}{4}$  inches in diameter. I took these measurements from the Sharpshooters, amongst whom I met specimens of most of the races of Senegal and the Upper Niger. I often came across a penis of  $9\frac{3}{4}$  to 10 inches, by  $2\frac{1}{4}$  inches, and once, in a young Bambara, barely twenty years of age, found a monstrous organ  $11\frac{3}{4}$

inches long by 2.6 inches in diameter at the circular circumcision mark.

**Mantegazza's Opinion as to the Size of the Genital Organs of the Negroes.** I find in Mantegazza<sup>1</sup> an exact confirmation of what I have just said. "Observations as to the shape and dimensions of the genital organs, in the various races, are not as yet very numerous; it is proved, however, that the Negroes generally have the virile member more voluminous than other people, and I myself verified this statement, during the years in which I practised medicine in South America. The size of the genital parts in the male corresponds to the huge dimensions of the vagina in the Negresses. Falkenstein remarked that the Negroes of Loango had huge members, and that their wives reproached our men with having such small yards. He rejects the singular idea of Topinard, who states that it is only when flabby that this enormous size is noticed, and that, on the contrary, the penis is reduced in size when erect. Falkenstein<sup>2</sup> also observed amongst the Negresses of Loango, as amongst us, a great difference as to the beginning of menstruation in different individuals."

But I do not agree with Mantegazza when he discusses the advantages, and disadvantages, of circumcision.

**Mantegazza's Opinion of Circumcision.** "The historians of the Jews have exaggerated the hygienic

<sup>1</sup> *Gli Amori degli Uomini* di Paolo Mantegazza, Senatore del Regno (Milan, 1892).

<sup>2</sup> *Die Loango-Küste in 72 Original-Photographien* (35 Blatt) *nebst erläuterndem Text*, Berlin, 1876.

value of circumcision. It is true, that circumcised persons are rather less disposed to masturbation, and to venereal diseases, but circumcision is above all a distinctive mark, and a cruel mutilation of the protecting organ of the gland, and destroys the pleasure of copulation. It is a bloody protest against universal brotherhood, and though Christ was circumcised, he protested on the Cross against all those marks and symbols which divide and separate men. Dimerbroek says, that the foreskin increases a woman's pleasure in the act of copulation, and that is why, in the East, women prefer uncircumcised men. I should not like to affirm that this is so, because, when the member is in erection, the circumcised and uncircumcised yard are exactly alike. In any case it would need a woman to resolve this difficult problem, and no one has ever given her opinion on the subject. I only know that, amongst civilised people, circumcision is an absurdity, and though I am by no means an antisemite, and have a great esteem for the Israelites, I say, and shall always say, to the Jews: Do not mutilate yourselves, and imprint on your bodies this hateful mark, which distinguishes you from other men. As long as you do so, you can never pretend to be our equals. For, from the first days of your life, you yourselves proclaim, by means of the knife, that you belong to a distinct race, that will not and cannot mingle with ours."

For my part, my opinion is **RADICALLY OPPOSED** to that of Mantegazza, for reasons which I will explain in detail.

### **The Incontestable Advantages of Circumcision.**

The fact is, that circumcision offers great advantages, without any serious inconveniences. The painful ope-

ration is the principal objection, but when the operation is once done, the gland remains always uncovered, and, by rubbing against the clothes, the mucous surface dries, hardens, and becomes tanned. The sebaceous glands of the crown dry up, and their disagreeable secretion disappears almost entirely. The general sensibility of the organ is also blunted, and copulation requires a long time before emission takes place. But if it is longer, the result is the same in the end for the man, and the woman gets the advantage. I do not think there are many women who will contradict this statement.

The immense advantage which I find in circumcision is the almost complete suppression of all the maladies which are brought on by completely developed phimosis, either directly or indirectly; —balanitis, prostaticitis, phlegmons of the penis, etc. A penis with a dry gland, the skin of which is slightly tanned, is infinitely less likely to contract syphilis than a gland that is capped by a phimosis, and has a fine and delicate skin, and a "bridle" that curbs it in. The least scratch or roughness, in the mucous covering of the vagina, will prove infectious to such a member.

I hope that the reader will be of my opinion, and conclude that Mantegazza is wrong.

**The Suppression of Masturbation in the Circumcised.** An indisputable, and not less valuable advantage of circumcision is, that it almost completely suppresses, in the pubescent youth, the vice of masturbation. In fact, I have remarked that the Negro boy, who practises masturbation before he is circumcised, does not practise it afterwards. He never experiences that continual tickling, which the European, provided

(unfortunately for him) with a perfect phimosis, feels to such a degree, that, if he does not take daily precautions as to cleanliness, the gland, surrounded as it is by a filthy layer of sebaceous smegma, remains,—as does also the urinary meatus,—in a state of morbid irritation.

The Arab and the Negro are guarded from all that. Circumcision is of the greatest necessity to them, and that is why the fetish worshipper, who hates the Mussulman, is, like him, circumcised. In the Negro boy before puberty, the yard, which is nearly as large as that of the Hindoo ("man-liare") is provided with a foreskin, which is very long and prominent. Moreover, the child learns at an early age the habit of pulling his member by the foreskin, and this little amusement being often repeated, the skin becomes still longer. This habit is a kind of tradition with them, and these young rascals glory in possessing an abnormally long foreskin, when the day arrives for being circumcised. Well may it be said that the spirit of emulation will take strange forms.

**The Festival of Circumcision amongst the Fetish Worshipers.** With the Mussulman, circumcision is almost a religious ceremony, whilst, as we have seen, marriage is not. On the other hand, amongst the fetish worshippers, it is a festival celebrated with great rejoicings, but devoid of any religious character. I quote from the author of a very interesting book<sup>1</sup> a description of the festival of circumcision in a Malinké village.

"We must assist to-day at a great festival. To-morrow the young lads of the village of Makadiam-

<sup>1</sup> Bechet, *Cinq Années dans le Haut Soudan*.

bougou are to be circumcised, and the most renowned musicians have come to give their assistance at this solemnity. The orchestra is composed of eight balafours, five koras, a score of guitars, flutes, tambourines, and tam-tams, and, in short, all the musicians and instruments that can be got together; there are also choruses of women and young girls.

"Frequent libations of *dolo* (millet-beer) consumed during the day, have much to do with the musical and Terpsichorean excitement, which everyone evinces whilst awaiting the beginning of the festival. The price of *gouro* has doubled, and this valuable aphrodisiac is hardly to be found on the market, such stores of it have been laid in by the villagers. About three o'clock in the afternoon, we see a large crowd making for the Fort. These are the young heroes of the day, who, accompanied by the Griots, come in great pomp, to salute the Commandant, and try to obtain presents from him. The candidates for circumcision are about thirty in number, and from twelve to fourteen years of age. They wear their best boubous, and are covered with the jewels and amulets of their respective families. Their faces are radiant; and everyone crowds round them to excite them, and encourage them to support bravely the brutal operation.

"The chief Griot, in a hoarse, wild voice, sings: 'To-morrow you will be pure, to-morrow you will be men. You can go to war. The horsemen of Samory will fly before you.' The women and young girls repeat in chorus almost exactly the same words; then the Griots sing all together: 'A Malinké does not fear to shed his blood.' The young girls reply: 'The sons of the Malinké do not fear the knife.' The Griots: 'To-morrow all the women will be satisfied with you.'



And during all the festival, similar litanies are chanted in every variety of tone.

"I will be silent as to the details sung concerning the operation itself. The heroes of the day, each armed with a sabre, come one after the other, stamping, and performing a war dance, which consists in imitating cuts and thrusts, and making menacing gestures at an imaginary foe; whilst, with a yet unskilful hand, they try to turn the shining blade above their head; the movements of their legs give to their supple young bodies a motion from left to right, which is exceedingly graceful. Then, in their turn come the women and young girls, dancing and rolling their heads round on their shoulders with such vigour that the back of the head often touches the spine, which, to the spectators, has a most disagreeable effect.

"The songs and dances continue thus all the night, but being desirous of assisting at the ceremony, which takes place at daybreak, we only put in an appearance for about half an hour, at the evening festivities. The interpreter told us that the circumcision is performed publicly, and that, except the women, anyone can assist at it, that usually the Blacks did not like the Whites to be present, but an exception would be made in the case of the Commandant, and the officers from the Fort. Though I had been three years in the country, this was the first time that I had assisted at a ceremony which is very interesting in many respects. I will not speak here of the really astonishing courage shown by the children. The instrument used by the blacksmith-surgeon was a common iron knife of the country, sharpened with a file, and whetted on a flint stone: the patients sang, waved their arms, and smiled

at the excited spectators, who fired off their guns and uttered wild cries. When the operation was finished, the boy was seated on the hot sand which was heaped up round him to his waist. He is then shut up for a month, in a hut, which he must not leave until he is completely cured."

I will complete this recital by giving some details of the operation itself.

These particulars I had from one of my colleagues, who witnessed the operation. The blacksmith-surgeon is provided with a small plate of yellow copper, about the tenth of an inch thick, with a hole of about half an inch in diameter in it. He draws through this hole the lad's foreskin, and with the left hand pulls it forward, till he gets the right quantity (which varies according to the length of the foreskin and the thickness of the boy's yard), whilst, with his right hand, he stops the point of the gland from coming through. He takes care to pull, with the finger and thumb of the right hand, the skin of the gland a little towards the base of the penis, whilst the foreskin is held in its place. That being done, he takes his knife, which he had held between his teeth, and with a single stroke cuts clean off that portion of the foreskin which is on the plate. Having removed the plate, the blacksmith-surgeon sucks with his lips the blood which comes out of the wound, gently draws back the skin of the penis to uncover the gland, and washes the wound with water containing a resinous essence (probably an extract from some kind of fir-tree), which has the property of stopping the flow of blood. The foreskin which has been cut off is wrapped in a bit of rag, and used as a wad for an old gun, which is charged like a small cannon, and fired in the air,

amidst loud cries of joy. The operation ends, as I have already said in the case of the girls, by daily bandaging the wound with ferruginous mud, which is sedative and healing.

#### EXCURSUS TO CHAPTER IV.\*

**Polyandry.** Polyandry is met with in many different countries. It should not, however, be confounded with the customs of certain warlike castes, devoted to celibacy, whose wives are in common. Such are the Nair on the Malabar Coast, <sup>2</sup> in Southern India, and the same custom formerly prevailed among the Toporagie Cossacks.

Genuine polyandry exists among the Esquimaux, the Aleutians, the Koriaks and the Kolouches. Sir John Lubbock notices the same custom among the Iroquois and among several tribes on the banks of the Orinoco. In the South Seas it exists among the Masris of New Zealand and in some other of the smaller islands. <sup>5</sup> In Southern India, in the Neilgherry Hills, polyandry is an institution among the Todas, where all the brothers of the same family become successively the husband of the wife of the elder brother, and, *vice versa*, the younger sisters of the wife becoming the wives of this matrimonial association. <sup>6</sup> A somewhat similar institution existed among the ancient Britons in the time of Cæsar, <sup>7</sup> as also, according to Mr. Lagneau, among the Agathyrses and the Liburnea. Mr. Rousselet relates, that on the Malabar Coast, among

\* *Vide* note p. 59 *ante*.

<sup>1</sup> Oscar Peschel, *Volkerkunde*, 1875. <sup>2</sup> Graul, *Ostindien*, vol. 3.

<sup>3</sup> G. v. Kessel, *Ausland*, 1872, No. 37. <sup>4</sup> Waitz, *Anthropologie*, vol. 3.

<sup>5</sup> Oscar Peschel, *ibidem*. <sup>6</sup> Baierlein, *Nach und Aus Indien*.

<sup>7</sup> *De Bello gallico*, lib. V, cap. XIV.

the Nair tribe, a young girl takes legally a husband, that is to say a protector, for he never becomes a husband *de facto*: this advantage is reserved to a number of younger men whom the lady later on attaches to her household.

In South Africa polyandry exists in the Herero tribe.<sup>1</sup> Samuel Turner, in his travels, in Thibet,<sup>2</sup> saw that it existed in certain parts of that country, and Vigne<sup>3</sup> also notices it as prevailing in the Himalaya Mountains, East of Simla, near Mossouri, and even in the Chitral district there are traces of this strange custom.<sup>4</sup>

In another locality of the Himalayas, Kooloo, polyandry exists, but sporadically only, so that in the same village polyandry and polygamy may exist together. Mr. Lyall, British political agent in the Himalayan districts of Kooloo, Lahool and Spiti,<sup>5</sup> relates that he saw in one Kooloo house four men with one wife; next door, three men with three wives and, a little further on, one husband with four wives. These arrangements always depend upon the relative wealth of the respective households. This opinion is indeed that of most of the travellers who have visited these regions. "I have myself," says Mr. Ujfalvy, "seen in the village of Manglaor matrimonial associations in which four or six men, all brothers, lived with one wife. Colonel Jenkins, for many years chief of the Kooloo district, informed me that it was not indispensable that these men should be brothers."

<sup>1</sup> G. Fritsche, *Die Eingeborenen Südafrika's*.

<sup>2</sup> Samuel Turner, Embassy to Thibet.

<sup>3</sup> Vigne, Travels in Kashmir, Ladak and Iskardo, 1842.

<sup>4</sup> Biddulph, *The Tribes of the Hindoo-Kush*, Calcutta, 1880.

<sup>5</sup> Harcourt, *The Himalayan Districts of Kooloo, Lahool and Spiti*, 1871.

In the Kooloo district there is not much land fit for cultivation; property is therefore very limited and would finally tend to disappear by continuous portioning out: the proprietor would no longer be able to live on the produce of his land. In order to obviate this inconvenience, female infanticide is common in these valleys, and consequently the increase of the female population becomes impossible. It was this barbarous custom, according to Rousselet, which, prevailing in Rajputana, obliged the haughty Rajpoots to seek for wives outside of their own territory. The matrimonial associations in Kooloo live on the best terms one with the other; the children issued from these strange unions speak of an elder and of a younger father; and when one of the husbands perceives on the threshold of the marital chamber the shoes of one of his colleagues, he knows that he must not enter. This custom is called the *djoutika tabou*.<sup>1</sup>

**Female Infanticide.** With regard to the dilemma in which an otherwise friendly critic wished to enclose me, saying: "If really three fourths of the women become nuns, we do not see why female infanticide, which Mr. Ujfalvy thinks is so general, should be practised at all. Either this infanticide is without an object, and is but little practised, or the number of women is not sufficient to people the convents, *the existence of which is well established.*" My only answer is that *there is not even one woman's convent in the whole country.* All the travellers who have visited these districts will confirm me on this point.

In Ladak polyandry also exists, but not in quite the same manner as in Kooloo. Here the women

<sup>1</sup> The prohibition of the shoe.

enjoy a particular privilege, they have the faculty of choosing, outside of the association of brothers of whom they are the spouse, a fifth or sixth supplementary husband, according to their taste.

But in Ladak polygamy is also to be met with; and it even sometimes happens that a rich heiress will choose one husband only and remain satisfied with him.

I have not visited the Lahool district itself, but I have been able to obtain accurate information concerning the manners and customs of the country. The inhabitants are Buddhists, but their religion is far less pure than in Thibet. There are lamas and nuns; the latter, few in number, reside but two months of winter yearly in their convent. The rest of the time they live with their family, and as they have taken no vow of chastity, they can marry. They also often marry lamas. It would appear that the life they lead during their brief sojourn in the convent is very far from being edifying.

Polyandry undoubtedly exists in the Lahool country, and perhaps also in the Spiti districts, but documents are wanting on the subject: however, one of the Pandits, *Nain Singh*, sent by colonel Montgomery to explore the southern slopes of the Eastern Himalaya, noted its existence to the North of Spiti. Besides the manners and customs of Lahool and of Spiti are very similar to those of Thibet proper, where polyandry was already noted by Samuel Turner at the end of the last century.<sup>1</sup> The reflections added by Turner to the relation of his travels are, besides, most instructive. We have ourselves been able to notice, particularly in Lahool, a great degeneracy of Buddhism, intermixed with Hindoo-

<sup>1</sup> Samuel Turner, *An Account of an Embassy to the Court of the Teshoo Lama in Thibet*, 1800.

ism; in proof of which the almost absolute liberty enjoyed by the nuns in this country.

In Ladak polyandry seems to have taken root for the same reasons as in the Kooloo district; in Ladak the amount of available arable land is still less than in Kooloo, and the conditions of the climate are such that it would be impossible to extend it. Schlagintweit<sup>1</sup> and Drew<sup>2</sup> seem to be right when they ascribe to economic reasons the prevalence of polyandry in Ladak; for in Ladak, more than elsewhere, the population would die of hunger if, by reason of regular succession, the landed property should become infinitely subdivided, and all the more so on account of the geographical isolation of the country. Drew, who was for a long time governor of Ladak, was never able to obtain any information concerning female infanticide in that country.

Drew seemed to think that the small number of female births in Ladak was one of the consequences of polyandry. It appears, however, that in this country, to prevent a too great diminution of the population polygamic and monogamic marriages are now and then contracted which re-establish the equilibrium. It is certain that polyandry has an injurious effect on the morals of the women; for neither in Kooloo nor in Ladak can the women pass for models of conjugal fidelity. In Kooloo particularly they have the reputation of being coquettish and fickle.

At Leh, the capital of Ladak, there is a whole quarter of the town inhabited by half-breeds resulting from the union of Ladak women with foreign fathers. As for Kooloo, travellers relate strange stories. In

<sup>1</sup> *Vide* Schlagintweit, *Indien*, vol. II.

<sup>2</sup> Drew, *ibidem*.

fact we were assured that the assistant commissioner of the country had taken the most stringent measures to protect the Kooloo husbands. When an English officer passing through the country succumbs to the charms of a Calypso of this country, the husbands are required to refuse him all means of subsistence, so as to force him to quit the country as soon as possible. I had myself occasion during my journey to meet with a young officer, the victim of an adventure of the kind, and to whom, for reasons of humanity, I ceded some boxes of tinned provisions.

However, at Kooloo, these strange families live together on the very best terms, without the least signs of jealousy. It must also be remembered that the numerous temples in this country are ministered by young girls devoted to the worship of Mahaderi, the wife of Siva, and these maidens are far from being averse to gallant adventure.

The men work in the fields or become coolies to carry travellers' baggage; the wife manages the household and looks after the children; she receives and takes care of the money earned by her husbands. She is therefore the real guardian of the property earned by the matrimonial association.

In the discussion which followed the communication of Mr. Ujfalvy, Mr. Rousselet made the following remarks: "It is evident that polyandry is a social form much spread about in ancient times among the wild peoples of Asia. But it is in India that the custom has been best preserved up to our days, and traces of it are to be met with throughout the whole of the peninsula, from the Himalaya to Cape Comorin.

"The Nair or Nagar tribe on the Malabar Coast have best preserved the practice of polyandry, of which



traces are also to be found among some other tribes of the Deccan, such as the Ramoosis, and the Metars, and also under form of a prostitution consecrated by usage, as among the Ouled Naïl in Algeria.

"The Naïr are evidently of Turanian origin; they settled in Southern India long before the Aryans and imposed their domination on the aborigines. Their name which signifies *master conqueror*, is sufficient to show that origin. After the introduction of the Aryan influence, they refused to accept the Brahmanic organisation, and were relegated among the Sudras, without however losing all their importance.

"Although adopting the worship of Vishnoo, they have preserved their veneration for the sanguinary Marima, to whom they sacrifice various animals, cocks, goats and even oxen, of which they afterwards eat the flesh, contrary to the Brahmanical precepts.

"Their organisation is based upon the principle of what may be called the *matriarcat*, that is to say that the woman holds the first rank.

"At the age of ten years, the young girl is legally joined to a man of her caste; but as soon as the union is consummated, the husband is dismissed with a slight present to remunerate him for his service, and henceforward he is forbidden all connection with the woman whom he has so to speak enfranchised. From this moment the Naïr woman may go with whomsoever she pleases, but in reality she does not contract any durable union, she can only have more or less passing lovers, and she may choose them where she likes, even among strangers. Nevertheless custom imposes upon her a sort of selection and, under pain of losing in consideration, she must choose her lovers among men of the highest castes or else of particularly

vigorous constitution, so as to add to the credit and to the beauty of her tribe. But the lover possesses no rights whatever in the house; the authority always belongs to the woman. The head of the family is always the mother, and in her absence the eldest daughter; it is she who administers the property of her brothers or of her sons; inheritance goes by collateral line, that is to say the nephew inherits from his uncle; the supposed father can leave nothing to his children; in the family he has not even any recognised title and is considered merely as a friend and protector.

"The soil itself always belongs to the wife, head of the community; the mother leaves it to her eldest daughter and all the brothers cultivate it for the benefit of the entire community; men having no living sister or nephews, and therefore having no heirs, get themselves adopted as brothers by some woman outside of their family. This organisation was extended even to royalty, for during a long period the crown of Travancore was transmitted in female descent only, to the exclusion of the males.

"Among the tribes of Southern India who still practise polyandry it is necessary to note the *Tir* and the *Poliyar*, on the Malabar Coast, and in the Mysore country. Here, marriage exists; only the brothers or members of the same family combine to have one wife in common, and the estate passes undivided to the children of the community, who, on their side, continue this indivision by common unions.

"In the North-East of India, at the foot of the Himalaya, among the mountaineers of the Garros tribe, there still exist traces of this ancient custom, although polyandry has practically disappeared. Among the Garros the woman is still the head of the family; she

administers the property and transmits it directly to her children. However, marriage mostly affects there the form of monogamy or of polygamy, but it is always the daughter who seeks and chooses for herself her husband, and it is she who, on the eve of her marriage, has her favoured one carried off by her friends and brought to her house.

“As in all other polyandric tribes, among the Garros the son never inherits the paternal property, which always goes to the son of his sister, but this nephew inherits at the same time from the widow and is obliged to take her to wife, even should she be the mother of his own wife.

“The polyandric system seems to be practised only according to the real wants of the population. So that, when the number of the population diminishes, a woman contents herself with one husband only.

“Another peculiar custom in Ladak is worthy of notice, that is the retirement from social life of the parents after they have attained a certain age. When the daughter is married and has children, the father and mother abandon their property to her benefit, reserving to themselves only what is strictly necessary for their keep. In most cases each community has a little house and field reserved for this purpose. When two or several fathers attain together the age of retirement, they continue to live together.”

N.B. It is but fair to add that we are indebted for the preceding notes on Polyandry to an article on the subject in the *Bulletin de la Société d'Anthropologie* for the year 1883.

**Dr. Godard on the Deflowering Virgins in Egypt.<sup>1</sup>**

The Turks do not care to marry a woman still in possession of her virginity, but such is not the case with the Arabs, the schismatic Copts and the Catholics. To them, as I have already said, virginity is the first quality of woman.

In Nubia, girls are married at the age of from eight to ten years, but the husband does not lie with them. In order to verify that the girl is still a virgin, the Nubian makes her sit upon a chair, one woman holds the right arm, another holds the left, two other women hold the thighs stretched apart. The future husband then introduces the leading finger into the vagina to assure himself that the girl is a virgin. He then keeps her for one or two years in his house, until she is about ten years old. Then, instead of having her *incised*, as in the Soudan, he himself dilates the vagina in the following manner: he introduces first one finger, and then two, and repeats this manœuvre during several days.

The rich husband is carried into the nuptial chamber by his eunuchs. There he finds his bride enveloped in a great veil which hides her from his eyes. He says a prayer; that terminated, he says to her: "Thou art my love, I will give thee slaves, jewels, and what thou mayest desire." He then lifts her veil and must exclaim—"How beautiful she is?" Then the first handmaiden of the household enters and makes the bed, and then leaves the married couple alone. The next morning she re-enters the chamber to find beneath the pillow the usual present from the husband, which corresponds to the beauty he has found. The nuptial

<sup>1</sup> Dr. Godard, *Observations médicales &c. en Palestine et en Egypte*, 8vo. Paris, 1867 (p. 85—88).

couch is on the floor; it consists of mattresses one upon the other.

Among the Arabs marriage usually takes place before the period of the menses. If the bride is aged from nine to ten years, she is deflowered by a matron, if she has attained the age of thirteen years, the operation is performed by the husband. The same customs prevail among the schismatic Copts.

The matron proceeds in the following manner: the two mothers being present, she introduces the fore-finger of the right hand, enveloped in a handkerchief, into the vagina. The young girl cries out a great deal. The finger is then withdrawn, and the handkerchief stained with blood is spread out and exhibited to the parents and friends assembled in the next room. When it is the husband who deflowers his bride, he does it with his finger, as I have already remarked. Of course every precaution is taken that the young girl may always seem to be a virgin. It is usual for the husband to wait a few days before sleeping with his wife, from three to eight days.

The Catholic Christians deflower their brides by means of the member, at all events when the girls are grown up. The operation is performed in the presence of the two mothers and of the woman who dressed the hair of the girl in her bath; the other relations are in the next room. Sometimes the young man pretends that the girl he has married is a *woman*, and refuses to accomplish coition. The mothers endeavour to persuade him that he is mistaken, but he remains obstinate. Then the female hair-dresser, always a knowing one, interferes and, if she knows that the girl is not a virgin, she employs the following stratagem: she takes a handkerchief, and enfolds her

forefinger in it. As her nails are very long and pointed, they pass through the handkerchief, so that when her finger enters the vagina, by means of a sharp scratch with her nail there is an immediate flow of blood. The handkerchief stained with blood is brought out and shown to the young man. He is then told that he does not know his business, and if he still persists in his refusal, the women insult him and the relations in the next room shout "Ou! Ou!" at him. The handkerchief is exhibited to those present, and in general the young man remains convinced that he has espoused a virgin. This fraud is easy at the early age of the husband, who is inexperienced and too young.

Little girls are sometimes deflowered very early. Madame X . . . . informed me that she had seen, during the feast of the Ramadan, a little girl of six years of age and a boy of five acting coition in the street; they were merely imitating what they had witnessed. Sometimes little Arabs of from three to four years old are summoned by a little girl of their own age to coition in the open street. This seems incredible.

Little girls, who begin to have connection with men from the age of eight to nine years, have the vagina very large. It is all distended, withered and has lost its elasticity. I had an opportunity of observing this in Cairo on a little girl whom I visited in company with Mr. X . . . . Her vagina was monstrous in width.

In Constantinople, as I was informed, the husband employs his member for defloration; but as it would be impure to mingle the human semen with the blood resulting from the rupture of the hymen, two matrons remain at the side of the husband during the operation, and as soon as they perceive that it is about to finish, they force him to withdraw and to ejaculate outside.

**Customs of the Dahomeyans.** I now proceed to notice certain peculiarities in the Dahomeyan race, which in the usual phrase, are "unfit for the drawing-room table."

The Dahomeyan is essentially a polygynist; and Dalziel's *History* is correct in asserting "The Dahomeyan women do not admit the embraces of their husbands during pregnancy, nor at the time of suckling, which continues two or three years, nor while under the *catamenia*, during which they retire to a part of the town allotted to their reception. The prostitutes, who in this country are licensed by royal authority, are also obliged to confine themselves to a particular district, and are subject to an annual tax." The latter class, called *ko'si* (twenty-wife), because the honorarium was twenty cowries, is supplied from the palace; and the peculiar male and female system which pervades the court rendering eunuchesses necessary as well as eunuchs, demands *Heteræ* for the women as well as for the male fighters. I was hardly prepared for this amount of cynicism amongst mere barbarians; although in that wonderful book, the "Arabian Nights," which has been degraded by Europe into mere Fairy Tales, the lover is always jealous, not of his own, but of the opposite sex.

Another great peculiarity in Dahomey is as follows:—Almost all the world over, where man is circumcised, the woman is subjected either, as in Egypt, to mutilation of the clitoris, performed in early infancy, when that part is prominent, or as in the Somal and the upper Nilotic tribes, described by M. Werner (*Reise zur Entdeckung der Quellen des Weissen Nil*), to mutilation combined with excision of the *nymphæ* and fibulation, the wounded surfaces being roughly

stitched together. The reason of such mutilation is evident. Removal of the prepuce blunts the sensitiveness of the *glans penis*, and protracts the act of Venus, which Africans and Asiatics ever strive, even by charms and medicines, to lengthen. The clitoris, called by old authors *fons et scaturigo Veneris*, must be reduced to a similar condition, or the too frequent recurrence of the venereal orgasm would injure the health of the woman. This is the case in the old Calabar River of the Biafran Bight; in Dahomey it is reversed.

Adagbwiba, or circumcision, which in parts of West Africa,—the Gold Coast for instance,—appears sporadic, is universally practised in Dahomey. During the days of the *History* (Intro., p. XVIII) the time of submitting to the rite was left to the boys themselves, and their caresses were not admitted by the women as long as they remained in the natural state. At present, circumcision is undergone in Whydah and about the seaboard at the age of twelve to sixteen; in the interior it is often delayed till the youth is twenty years old, when it becomes cruel and sometimes dangerous. It is apparently not a religious ceremony: a lay practitioner, and not the fetishman, being the performer. The patient sits over a small hole dug in the ground. The operator draws out the prepuce, which, as amongst Africans generally, is long and fleshy, and removes the blood from it by manipulation. He then inserts under the prepuce the forefinger of the left hand, and wetting with saliva a splint or a bit of straw, marks the circle which is to be removed. Two cuts with a sharp razor, one above, the other below, conclude the operation. This would argue an origin unconnected with the Jewish and with the Moslem forms, which also vary; amongst circumcising peoples, however, the



rite is everywhere differently performed. The favourite styptic is heated sand thrown on the wound, which is washed every third day with simples boiled in water. The drink is ginger and warm water; the food preferred is ginger-soup, but anything may be eaten except pork. "A certain operation peculiar to this country," says the *History* (*loc. cit.*), "is likewise performed upon the women," and this the foot-note thus explains—*Prolongatio, videlicet, artificialis labiorum pudendi, capelle mamillis simillima* (That is to say the artificial lengthening of the lips of the pudendum, so as closely to resemble a she-goat's dugs). The parts in question, locally called "*Tu*," must, from the earliest years, be manipulated by professional old women, as is the bosom amongst the embryo prostitutes of China. If this be neglected, lady friends will deride and denigrate the mother, declaring that she has neglected her child's education, and the juniors will laugh at the daughter as a coward, who would not prepare herself for marriage. The sole possible advantage to be derived from the strange practice is the prevention of rape, but the men are said to enjoy handling the long projections, whose livid slaty hue suggests the idea of the turkey-cock's carbuncle. It is popularly said, "There can be no pleasurable Venus without '*Tu*'." I find the custom amongst the cognate tribes of Grand Popo, but not in any other part of the West African Coast.

As a rule the Dahomeyan eunuch still marries, and I have heard of cases similar to that quoted in Dalziel's *History*, when relating the end of the rebel eunuch "Tanga:" "To his wives he appeared not the rigid jailer, nor the tyrannic usurper of their affections, but the generous arbiter of their liveliest pleasures. Hence they could not but be charmed with a freedom which

no other seraglio enjoyed, and" (all devoted themselves to death) "they would not survive that felicity and protection which was to terminate with the existence of their master and their lover, whose ruin seemed inevitable." It is difficult to obtain information in Dahomey concerning eunuchs, who are special slaves of the king, and bear the dignified title of royal wives. The operation is performed in the palaces, by evulsion of the testicles, and is often fatal, especially when deferred till the age of twenty. Throughout Yoruba these neutrals are found at the different courts, and the practice may have migrated from the East.

Amongst all barbarians whose primal want is progeny, we observe a greater or a less development of the Phallic worship. In Dahomey it is uncomfortably prominent; every street from Whydah to the capital is adorned with the symbol, and the old ones are not removed. The Dahomeyan Priapus is a clay figure of any size between a giant and a pigmy, crouched upon the ground as if contemplating its own Attributes. The head is sometimes a wooden block rudely carved, more often dried mud, and the eyes and teeth are supplied by cowries. A huge penis, like the section of a broom-stick, rudely carved, like the Japanese articles which I have lately been permitted to inspect, projects horizontally from the middle. I could have carried off a donkey's load had I been aware of the rapidly rising value of Phallic specimens amongst the collectors of Europe. The Tree of Life is anointed with palm-oil, which drips into a pot or a shard placed below it, and the would-be mother of children prays that the great god Legba will make her fertile. Female Legbas are rare, about one to a dozen males. They are, if possible, more hideous and gorilla-like than those of

the other sex; their breasts resemble the halves of German sausages, and the external labia, which are adored by being anointed with oil, are painfully developed. There is another Phallic god named "Bo", the guardian of warriors and the protector of markets.<sup>1</sup>

**The Apron of the Hottentot Women.**<sup>2</sup> A peculiarity belonging to the Hottentot or Bosjesman women is the enormous elongation of the nymphæ. Their labia minora, of extravagant length, presenting a reddish blue livid coloration, remain joined together in their entire length, and descend vertically between the thighs. According to certain travellers these nymphæ, thus in juxta position, might at first sight be mistaken for a male member, for a narrow flabby penis.

This deformity has been called by all travellers the *Apron*; some, who had been unfortunately too discreet to examine the thing closely, took it for an article of dress placed in front of the genital organs, either from modesty, or else from simple coquetry; others have considered this appendage to be a special organ; very few, indeed, among those who have examined more closely, have been able to exactly understand the disposition of this anomaly. But the *apron* is not a distinctive characteristic of the Bosjesman race. Cuvier relates that in Abyssinia it was usual to perform excision of the deformed labia minora and that one of the first reforms sought to be introduced by the Catholic missionaries, in the sixteenth century, when they introduced their religion into the country, was the suppression of this operation. But the young girl

<sup>1</sup> From Sir R. F. Burton's article in *Memoirs of Anthropological Society of London* (Lond., 1863, pages 317—320).

<sup>2</sup> *Bulletin de la Société d'Anthropologie*, 1881 (pages 385—388).

converts, who had not been operated upon, being no longer able to find any husbands, the Pope, who was then not yet infallible, authorised the shortening of the labia.

This elongation of the labia minora is also observable among Negresses: Mr. L. Vincent saw some measuring from 2 to 3 inches. This deformation is also sometimes observable on White women, but in a far less exaggerated degree.

But if this anatomical peculiarity is not exclusively the privilege of the Bosjesman race, in no other does this deformation attain such prodigious proportions; in fact, some of these women have been found wearing *aprons* of from 6 to 7 inches in length.

Many opinions have been expressed concerning this apron: some have simply denied its existence; others have considered it to be the result of certain practices, as an artificial deformation; and lastly, among the authors who reasonably believed that this peculiarity was to be attributed to nature, not only have the most various ideas and hypotheses been expressed, but the most fantastical descriptions have been traced.

Perron, who seems to have adopted the opinion of General Jansens, thinks that the apron is a special organ placed in front of the genitals and not the development of one of their parts.

Levaillant's error is less serious, but he also has not looked close enough, and if he has seen that the apron is a part of the organs of generation considerably developed, he has not sufficiently noted the starting-point nor the cause of this deformation; he thinks that it is an artificially promoted elongation of the labia majora: "The apron," he says, "may attain to the length of  $3\frac{1}{2}$  inches, more or less, according to the age of the individual, or to the trouble she has

taken to cultivate this strange ornament; I saw a young girl of fifteen whose nymphæ were already 4 inches long. Until then it is friction and traction which have begun to distend, suspended weights complete the work."

Barrow, with much reason, protests against this opinion. In fact, the apron is so little of an ornament, that a great many women, not only among the Hottentots, but also among the Bosjesmans, hide it. Some of the latter who go about naked, when before strangers, keep their nymphæ squeezed between their thighs so as to dissimulate them from view. This it was that caused certain travellers to imagine that the deformation did not exist. And this dissimulation may be complete, for this is what Cuvier says of the Hottentot Venus: "While she was being examined she kept her apron hidden between her thighs; it was only after her death that she was found to have possessed one."

Besides all the Bosjesmans questioned by Barrow affirmed to him that this deformation was natural and that the means employed to obtain it, mentioned by Levaillant, were never resorted to. Many Bosjesman women transported into Cape Colony in early age, never having revisited the country of their birth, and consequently ignorant of such practices, had deformed genitals like the Bosjesman women of the Bush.

Of all travellers, Barrow is he who has most carefully examined this anomaly. He relates as follows: "Everybody knows the history of the appendage which the Hottentot women possess at a place not usually exposed to view; a conformation not belonging to the fair sex in general. This fact is absolutely true. As for the Bosjesman women, all of them were the same

in the tribe we met, and we were able to satisfy our curiosity on that point, without in the least offending their modesty. After examining them carefully, it seemed to me to be an elongation of the labia minora, more or less extended according to the age of the subject. The longest we measured were a little over 5 inches; the woman carrying them was of middle age. Some are said to have them longer. These elongated nymphæ, joined together and pendent, seem at first sight as if belonging to the opposite sex. Their colour is a livid blue with a reddish tint, very much like the comb of a Turkey-cock, an excrescence which can give a pretty good idea of it, with regard to appearance, size and form. The interior parts of the nymphæ, wrinkled and creased in the White woman, lose this character among the Hottentots and become perfectly smooth; but then they no longer possess that stimulating nature for which certain anatomists pretended that they had been created; these appendages have at least the advantage of protecting the women from all violence on the part of the other sex; for it seems almost impossible that a man should have connection with such a woman without her consent or even without her aid."

The best description of the apron is that given by Cuvier, after the Hottentot Venus, whose body he had: "According to necroscopic examination," he says, "it was apparent that the apron was not, as Perron had supposed, a particular organ, but the development of the nymphæ; the labia majora were not salient, they intercepted an oval of about 4 inches in length. From the superior angle between them there depended a semi-cylindrical protuberance of about 18 lines in length with 6 lines in width, the lower extremity of

which widens out, divides and prolongs in the shape of two fleshy petals, creased, of about  $2\frac{1}{2}$  inches in length, with 1 inch in width; each of these is rounded at the end; their basis spreads out and falls down along the interior border of the *labia majora* and terminates in a fleshy crest at the lower angle of the *labia*. If these two appendages are lifted up, they form together the figure of a heart, the lobes of which would be narrow and long, the middle being occupied by the opening of the vulva. Each of these lobes bears, on its outer surface, close to the inner margin, a furrow deeper than the other creases, and which continues deepening until the two bifurcations join together; so that where they have thus united there is a double border encircling a dimple in the form of a wedge; in the middle of this dimple there is a slender prominence terminating in a little point at the place where the two borders join again together.

"Consequently the two fleshy lobes are formed above by the prepuce and the summit of the *nympha*, the rest of them consisting only in the extra-development of these same *nympha*. The vulva and the matrix show nothing particular."

The above can be verified by a visit to the Museum of Natural History at the *Jardin des Plantes* (Paris), where there is a life-size exact model of the Hottentot Venus, *in naturalibus*.

**Thibetan Nuptial Customs.** In Thibet the young girls about to marry are previously relieved of their virginity by the priests, either Buddhist or Tao-See, according to their religion. In either case, the priest of one or the other faith has mission to prepare the bride for the nuptial rite.

In the Chinese text this ceremony is called *Pchin-than*.<sup>1</sup> Each year, at the fourth moon, the officer of the Province announces the day fixed for the *Pchin-than*. On that day each priest has his female client and can have but one.

On the marriage day, the procession of friends, with music and drums, goes in grand parade to meet the priest and accompanies him to the residence of the bride.

There, two canopies have been prepared covered with brilliant coloured stuffs. The priest occupies one seat, the bride the other.

As soon as night has fallen, the principal persons of the escort disappear, but the gongs and trumpets continue more than ever to make as much noise as possible before the house of the bride.

During this night full license is granted to the priest, and this is, as modestly expressed as possible, what takes place:

*"Audiui illum cum virgine simul in proximum cubiculum ingredi, ibique eam, manu adhibita, concuprere. Manum deinde in vinum immisit, quo, si quibusdam credideris, pater, mater, proximi tandem atque vicini frontem signant; si aliis, vinum ore ipsi degustant. Sunt et qui sacerdotem puellæ pleno coitu miscere asserunt, alii contra contendunt."*

(I have heard tell that the priest going into a neighbouring chamber with the maid, there deflowers her, making use of his hand for the purpose. Then he plunged his hand in wine, with which, if you believe some authorities, the father, mother, relations generally and neighbours, put a mark on their forehead; if others

<sup>1</sup> In Latin: *strati dispositio*. (Abel Rémusat, *Mélanges Asiatiques*, t. I, p. 71 & seq.)



are to be credited, they actually swallow the wine. Some moreover declare the priest enjoys full coition with the girl, but others deny this).

**The Perforatio Penis in Australia.** <sup>1</sup> "Before leaving Australia I made the acquaintance of a Mr. B...., an experienced squatter, who gave me some interesting information concerning the Mica operation in Central Australia.

"This operation consists in a slitting up of the lower side of the urethra, in consequence of which the penis is no longer a tube but more exactly a gutter. The operation is performed by means of a sharp flint and a piece of bark is placed in the wound to prevent primary healing of the severed surfaces by agglutination. After the operation the young men may go about perfectly naked, which they are forbidden to do previously. They are now permitted to marry. In micturition they stand erect, the legs apart and urinate like women. In the moment of erection the penis is broad and flat and the sperm is ejaculated *extra vagina* (outside the vagina). This fact was also noticed by other European travellers who had paid natives to perform coition in their presence. It was also particularly remarked that among about 300 natives there were only three or four who had not been operated, and it appeared that upon these devolved the duty of insuring the propagation of the tribe. One of these, who had been no doubt specially selected for the purpose, was a splendid specimen of humanity, fully six feet two inches in stature."

Edward J. Fyre, in *Journ. of Expedition of Discovery*

<sup>1</sup> Extracts from *Travellers' Note-Books*.

into *Central Australia, etc.*, Lond. 1840—41, Vol. I, p. 212, says: "In the Port Lincoln Peninsula and along the adjacent coast the natives not only are circumcised, but have in addition another most extraordinary ceremonial: *Finditur usque ad urethram a parte infera penis*, p. 213. (The penis is cleft right to the urethra from underneath). Among the party at the camp I examined many and all had been operated upon. The ceremony with them seemed to have taken place between the age of twelve and fourteen years, for several of the boys of that age had recently undergone the operation, the wounds being still fresh and inflamed. This custom must contribute to prevent a too rapid increase of the population..."

In another work by several authors: *The Native Tribes of South Australia*, Adelaide, 1879, the Rev. G. Taplin, in a note at page 14, gives a description of the operation: "*Operationem hoc modo perficiunt: os Walabii attenuatum per urethram immittunt illudque ad scrotum protrudunt ita ut permeet carnem. Scindunt dein lapide acuto usque ad glandem penis...*" (They perform the operation in the following way: they insert the slender bone of a Walaby down the urethra, and push it home to the scrotum, so as to pierce the flesh. Then with a sharp stone they slit up the penis right to the glans). In the same work (p. 231), the missionary C. W. Schürmann writes as follows: "Another operation is also performed at this period. It consists of a cut, with a chip of quartz from the orifice of the penis, along its lower side down to the scrotum, opening the passage out in its whole length. I have not been able to ascertain the motives of this strange mutilation."

—S. Gason says in *Manners and Customs of the*

*Native Tribes of South Australia*, p. 273: "So soon as the hair on the face of the young man is sufficiently grown to allow the end of the beard to be tied, the ceremony of the Koolpie is decided on . . . The operation is then commenced by first laying his penis on a piece of bark, when one of the party, provided with a sharp splinter of flint, makes an incision underneath the penis, into its passage, from the foreskin to its base; this done, a piece of bark is inserted in the wound so as to prevent its healing by first intention . . ." (It is supposed that by this means coition is more rapidly accomplished, ejaculation being sooner induced).<sup>1</sup>

<sup>1</sup> *Zeitschrift für Ethnologie* (1880).

## CHAPTER VI.

*Erotic dances of the Senegal Negroes.—The “Anamalis fobil” and the “bamboula” of the Wolofs.—The “belly dance” of the Landoumans of Rio Nunez.—Obscene dance of the massacre of the wounded, and mutilation of the dead, on the field of battle.—The Gourou or Kola nut, the aphrodisiac of the Negroes.*

ALL the tribes of Senegal have dances which are peculiar to them. Amongst the Bambaras of the Upper Niger, it is a character dance, a sort of war dance performed by armed men. But, amongst the greater number of the other tribes, the dance has an erotic character. The most striking of these is the famous dance of the Wolofs of Walou, generally called by the generic name of *bamboula*.

**The Anamalis Fobil, or Bamboula of the Wolofs,** is frequently danced<sup>1</sup> in the streets of Saint Louis and the Negro suburbs of the town, by the light of the chaste Diana (which is then full moon), by the brilliant

<sup>1</sup> Compare the dances of the Greeks and Romans. SCALIGER (J. C.), in his *Poetica* (book I, p. 64). “Among the infamous dances were the *ῥιχνωμα*, *ῥιχνούσθαι*, that is to say the shaking of the hips and thighs, called by the Latins *crissare*. Among the Spaniards this abominable dance is still in honour. The meaning of this dance is very significant: waving their buttocks, these young dancing girls stooped to the ground, and finally threw themselves down on their back, as if to receive the amorous assault. The Lacedæmonian *βίβασις* differed from this dance, in that the girls jumped so as make their heels strike their buttocks.” ARISTOPHANES in *Lysistrata* (v. 82) says: “I dance naked and with my heel smite my buttock.” POLLUX (IV, ch. 14):—“With regard to the *βίβασις*, it was a kind of Laconian dance.

light of which not a single detail is lost to the spectators. As soon as night falls, you hear the sound of the tam-tam, calling the Negro population to the Place. The beginning is quiet enough, the tam-tams beat without any *entrain*, the dancers, male and female, timidly essay a few steps, and then regain the ranks of the spectators. Little by little, they become warmer, the dance becomes bolder and more risky, the tam-tam marks the time faster and faster, the spectators clap their hands and utter obscene cries, particularly the famous *anamalis fobil*, and the paroxysm of lust reaches its apogee. Loti, in the *Roman d'un Spahi*, gives a

Prizes were offered for competition, not only between young men but also between young girls. It was required to jump and strike the buttocks with the heels; the jumps of each of the competitors were counted and marked; and the score of jumps went up to ONE THOUSAND!" Another and more difficult dance was known under the name of *ἐκλάστισμα*, in which the foot was required to touch the shoulder. POLLUX (*ibid.*). "The *ἐκλάστισματα* were danced by women; it was required to kick higher than the shoulder." For an interesting choreographical theory see John O'Neill's erudite work, *The Night of the Gods, an Enquiry into Cosmic and Cosmogonic Mythology and Symbolism* (London, David Nutt, 1897), Vol. II. He traces the origin of certain forms of Dancing to a primitive religious practice; and connects the same with the circular perambulation of Eastern shrines and with the use of the Prayer-wheel, and then explains all three—round dancing, circular worship by perambulation, and the twirling of the prayer-wheel—from the extremely ancient worship of the (apparently) revolving Heavens. Schopenhauer's philosophy of dancing is curious. Irritability, he says, objectified in the muscular tissue, constitutes the chief characteristic of animals, and of the animal element in man. Where it predominates to excess, dexterity, strength, bravery—that is fitness for bodily exertion and for War—is usually to be found. Nearly all warm-blooded animals, and even insects, far surpass Man in irritability. It is by irritability that animals are most vividly conscious of their existence; wherefore they exult in manifesting it. There is even still a trace of that exultation perceptible in Man, in dancing. *The Will in Nature*, Bell and Son, 1889, p. 250.

description of this dance, which I may be permitted to borrow.

"*Anamalis fobil!* shrieked the Griots, striking on their tam-tams, their eyes glaring, their muscles strung, their bodies glistening with sweat. And everyone repeated, clapping their hands in frenzy *anamalis fobil—anamalis fobil*—the translation of which would burn this page. *Anamalis fobil!* the first words, the dominant note, and the refrain of a maniac song, mad with fervour and licence, the song of the bamboula of Spring! *Anamalis fobil!* the cry of wild unrestrained desire, of the vigour of the Negro overwarmed by the sun into a terrible hysteria, the alleluia of Negro love, the hymn of seduction.

"To the bamboulas of Spring come the young lads, mingling with the girls who have just assumed, with great pride, their costume of nubility, and to a wild rhythm of unearthly melody, they all sing, dancing on the sand, *Anamalis fobil!—Bamboula!* A Griot, who is passing, strikes a few blows on his tam-tam. It is the call to arms, and all gather round him. The women run up, and range themselves in a closely packed ring, chanting one of those obscene songs of which they are so fond. One of them leaves the crowd, and rushes into the middle, into the empty circle where the tam-tam is beating: she dances to the sound of grigris and glass beads; her steps, which are slow at first, are accompanied by gestures which are terribly licentious. Her movements become quicker until she is in a perfect frenzy; they seem like the frisking of a mad monkey, the contortions of a maniac.

"Her strength is at last exhausted, she retires, breathless, and worn out, with the sweat glistening on her black skin; her companions welcome her with applause

or yells, then another takes her place, and so on until all have taken part."

In a literary work, that everybody may read, the author could not say everything, and was obliged to be very particular, as to what he wrote. Not having, in this book, the same reasons for reticence, I may explain that *anamalis fobil* means, "the dance of the treading drake". The dancer in his movements imitates the copulation of the great Indian duck. This drake has a member of a cork-screw shape, and a peculiar movement is required to introduce it into the hole of the duck. The woman, for her part, tucks up her clothes, and convulsively agitates the lower part of her body, by an indescribable movement of the haunches; she alternately shows her partner her vulva, and hides it from him, by a regular movement, backwards and forwards, of all the body. The presence of a Toubab does not interfere at all with the erotic passion of the dancer, who, on the contrary frisks about more than ever, and addresses him with obscene phrases, more especially if she is an old woman. They are always the most excited, as Loti has remarked. "The old women are distinguished by the wildest and most cynical indecency. The 'child, which she often carries fastened on her back, and packed up in the most uncomfortable manner, utters piercing shrieks, but in their excitement the Negresses are deaf to everything, even the maternal instinct, and nothing stops them."

I have already said that the *anamalis fobil* is danced in Saint Louis, under the paternal eye of the authorities, and without any interference from them. At least it was so, barely more than ten years ago.

**The "Belly Dance" of the Landoumans of Rio**

**Nunez.** The Kassonkés and Sarrakholais have also a lascivious dance, but not of such a pronounced character as the Wolof dance. At Rio Nunez, the Landoumans have a dance, which resembles the *danse du ventre* of the Arabs. The dance is performed by a woman. She executes a series of steps, sometimes forward, sometimes backwards, sometimes sideways, accompanied by a wagging of the pelvis, meant to imitate the movements of a woman copulating in the regular classical method. The Arab dances at the Paris Exhibition of 1889, gave a tolerably exact, though not very forcible, idea of this dance.<sup>1</sup>

**Obscene Dance of the Massacre of the Whites, and Mutilation of the Dead.** Not one of the authors who has written about Senegal, has described the horrible doings of some of the races of the interior, especially the Toucouleurs and the Malinkés, after a battle in which the Europeans have been defeated or repulsed, and have left their dead and wounded on the field of battle. These last are most horribly mutilated by the old women, who come to despoil the dead. For the dead the inconvenience is not great, but the unfortunate wounded suffer horribly before they die. The subject has been touched upon very

<sup>1</sup> This dance is highly indecent. We shall not soon forget the first time we saw it executed by two Jewesses *absolument nues*, in some house to which our courier led us in a back street in Tangier. Most "greenhorns" freshly come from Europe are caught in this way. We were "bled" of about ten "pesetas" each, of which the "courier" mentioned no doubt received halves. The same dance, much more skilfully done, we have since witnessed at the *Casino de Paris* for one *franc* and in a travelling booth at *fête* time on the *Place de la République* for two *sous*. The *danseuse* was this time clothed in gauze and thus executed, the display is vastly more graceful and suggestive.



delicately in the "Roman d'un Spahi," the best book that we have about Senegal. Fatou-Gaye, the mistress of Jean, the Spahi, -who, with the advance guard of his squadron, has been killed by an ambuscade of the enemy, -comes to search for the corpse of her lover, which she at last finds. The description of the scene is very powerful. "Fatou-Gaye stopped, trembling and terrified. She had recognised him, lying there with his arms thrown out, and his mouth open to the sun, and she recited some unknown prayer to a pagan deity, touching meanwhile the grigris hung round her black neck. She remained a long time, muttering to herself, and gazing with haggard eyes, the whites of which were suffused with blood. Afar off, she saw approaching the old women of the enemy's tribe, wending their way towards the dead, and she suspected that something horrible was about to happen. Hideous old Negresses, their wrinkled skins shining under the torrid sun, approached the young man, their grigris and glass beads clinking as they moved; they touched the body with their feet, laughed, performed obscene rites, and uttered strange words which seemed like the cries of monkeys; they violated the dead with ghastly buffoonery."

We will complete this quotation by an exact recital of what takes place,- the details were furnished to me by persons in whom I have implicit confidence. The old Negresses cut off the organs of generation of the wretched Toubabs, with a common knife,<sup>1</sup> badly

<sup>1</sup> This terrible form of mutilation was practised by the Abyssinians in the late war with Italy. After the battle of *Adoua* (in 1896) a sergeant who had been temporarily stunned, came to himself and followed the line of retreat, when, near a pile of slain soldiers, overcome with fatigue, he again fainted. On recovering his senses he felt a sharp,

sharpened, whilst the young women dance round in a characteristic dance of the same nature as the *anamalis fobil*, and showing their vulva, and insulting in his distress the unhappy wretch, who is sometimes conscious, and saying to him, "Toubab, look at this *κυντ*: you shall never more enjoy it." The mutilation being effected, the old women stuff the poor man's yard into his mouth, and leave him to perish miserably. The dead are treated the same, but of course it makes no difference to *them*. It is usual, amongst the officers engaged on expeditions in Senegal, to always reserve for themselves the sixth shot of the revolver, so that they may not fall alive into the hands of these devilish hags. The young white soldiers are also recommended to fight to the last drop of their blood, and never under any circumstances leave the field of battle without orders. The removal of the wounded is rigorously insisted upon. The native Sharpshooters know well what fate to expect if they are defeated, and fight with the utmost energy, for they are not spared any more than the Whites. The Romans fought *pro aris et focis*, and if the subject were not so serious, one might say that in Senegal they fight *pro mentula et colicis*.

**The "Gourou" or Kola Nut, the Aphrodisiac of the Negroes.** The Blacks only know of one aphrodisiac, the *gourou* or Kola nut, which, strictly speaking, is not a nut at all, but a large chestnut, very much burning pain at the junction of the thighs, and then, to his horror, found he had been deprived of the attributes of manhood. Endowed with uncommon strength and courage this man was able to crawl into the Italian camp, more dead than alive, and a record of his experiences appeared in *La Stampa*. (See *Eunuchs and Eunuchism*: Paris, 1898, for similar cases).

like a horse chestnut. This fruit comes from the South rivers. The Negroes of Senegal and the Soudan chew the *gourou* with delight, although it has a sharp and astringent taste. It produces on the Black a sort of general nervous excitement, which sensibly increases all the physical faculties, including of course the generative powers. A Negro who chews a few *gourou* nuts, can go twenty-four hours without eating, and march or dance, almost without interruption, the whole time: at the great bamboulas and fêtes, the *gourou* is therefore much used. It is a most valuable fruit when exceptionally hard work (amorous or otherwise) has to be done, but its use should not be abused. Kola is now admitted into European therapeutics, and is used for restoring lost strength, and stimulating the forces of the body. It contains a greater quantity of caffeine and theobromine than the best teas and coffees; and it has a direct, immediate, and certain effect upon the heart and the circulation, which it regulates and strengthens. Kola is a most useful medicine, active, and energetic, and a restorative of the best kind. I found it of great service when I accompanied the expedition to Fouta-Toro, and I chewed it from time to time, in order to restore my strength. <sup>1</sup>

<sup>1</sup> A most interesting account is given by Edouard Heckel under the title of "Des Kolas Africains" in the *Bull. de la Soc. de Géographie de Marseille*, Avril-juin, 1883.

For a detailed account of certain Aphrodisiacs see *The Old Man Young Again* (1898) and *Aphrodisiacs and Anti-Aphrodisiacs*, by John Davenport, Lond. 1869.

## CHAPTER VII.

*Sexual intercourse of the Negro races.—Sensitiveness of the race. Contempt of the Negress for the White man.—The usual method of copulation.—Prolonged duration of copulation in the Negro.—Circumcision as a potent cause of delay in spending.—The unimportance of the signs of virginity in the Negress.—Negro girls deflowered by Toubabs.—Amorous subterfuges used in Europe. —Artifices used by Asiatic peoples.—Former American customs. —Report of Carletti, the Traveller.—Savage habits regarding perfumes.—Tumefaction of the gland.—Influence of chastity on health.—Elements of social science.—Dr. Verga on celibacy.*

**Forms of Sexual Intercourse amongst the Negro Races.** I must, in the first place, do my best to destroy the common impression that prevails, that the Negress is “a hot woman,” passionately fond of the pleasures of love. She is nothing of the kind, and only cares for the normal form of sexual passion. I have already remarked, concerning Guiana, that the pure Negress had only an “affection of the head” for the White, and that the woman of real lively passions was the Mulatta, and, more especially, the Quadroon. The observations I made at Senegal, coincided exactly with those made at Guiana, and I will now explain the physiological causes of the peculiarity.

The nervous system of the Black is much less developed than that of the White. He recovers from wounds and extraordinary mutilations which would kill a White man. By a law which is as old as the world, the

more civilised people become, the more delicate, and the much more nervous they are. Is this an advantage or a disadvantage? The question is a doubtful one. The Negro who has his leg cut off at the thigh, does not have the traumatic fever which carries off so many Parisians after a similar operation. The accouchement of some women—veritable bundles of nerves—would be impossible without the use of chloroform. The Negress on the other hand, hardly suffers at all in labour, and soon resumes her usual work, whilst the civilised woman is obliged to lie in bed for whole weeks. As may be imagined, with such a vast genital apparatus, and such a low nervous system, the Negress is very far from being a woman of lively passions. She is almost insensible to caresses that would make a White woman swoon away with pleasure. I knew a very intelligent young officer who had a taste for Lesbianism. Being of rather a cold temperament, he was obliged, to excite himself, to lick with his tongue the external genital parts of the woman; it was the only way in which he could get an erection. This little amusement once gave him a chancre under the tongue, for which he came to consult me. Being discreetly questioned, he confessed to the habit, and frankly assured me that the Negresses were very cold, and that it took a long time to make them feel the effect of his Lesbian manœuvres.

### **Contempt of the Negress for the White Man.**

The result of this characteristic organisation of the Black woman,—amplitude of the vulva and vagina, combined with a poorly developed nervous system,—is that the Negress does not care for the White man, who is generally powerless to produce the proper

voluptuous sensation. The Toubab has, for her, two irremediable faults; firstly, the small size of his penis, - for, with rare exceptions, the European is a "man-hare" in comparison with the Negro; secondly, the rapidity with which he accomplishes the act of copulation. With the White man the emission takes place before the Negress has experienced any sensation of pleasure. The use of opium, which retards the emission, is unknown at Senegal, and so the Negress compares the Toubab to a cock on a hen, whilst, she says, the Negro is like a dog with a bitch. This comparison, which I heard from an old Black procuress, is not devoid of truth.

**The Usual Method of Copulation.** For a woman constituted as the Negress is, copulation with a Negro is preferable to that with a White man. She finds in the male of her own race the wherewithal to satisfy her; - a penis of a magnitude in proportion to the size of her vagina, and a prolonged copulation.<sup>1</sup> There is no preliminary of love on either side, none of those little love tricks of which Ambroise Paré<sup>2</sup> speaks. The act is accomplished in the natural vessel, and in the classical fashion of human coition, - the woman lying on her back, and the man between her thighs.

I once, however, saw employed, by a Malinké of Kita, a peculiar position which is used, it seems, in his country. This Malinké, a fetish worshipper, was

<sup>1</sup> Compare R. F. Burton's note on page 6 of the BENARES EDITION of the "*Nights*"; or the "*Book of Exposition*" (page 73), if the first be unobtainable, respecting the genital dimensions of the NEGROES of SOMALI-LAND and ZANZIBAR.

<sup>2</sup> See ante for note regarding this quaint and plain-spoken old surgeon; a record of his life and times was published in 1897 by Messrs. Putnam's Sons (Lond. and New York).

a big fellow, who could drink absinthe nearly pure, and who used often to come to see my cook, an acquaintance of his, who lived with his wife in a hut near my house. Happening by a rare chance to go to the hut, I surprised the Malinké in criminal conversation with the cook's wife. It should be said that the wife was a Malinké, who had been captured, and, by the fortune of war had become the wife of my cook, a Negro of the Antilles, who had formerly served as a sailor on a Government transport ship, and had afterwards been three years in the Sharpshooters. It was lucky for the guilty parties that it was not the husband who surprised them, or the kitchen knife might have played a nasty part in the drama. They were so preoccupied that they did not hear me enter the hut, and I was able, without any premeditation on my part, to closely study their position, which was simply this. The woman was squatting on her hams; with her head down, and resting against the wall of the hut, her hands placed on her knees. The man was behind her, between her thighs, his body bent forwards, and was holding the woman by her haunches, whilst he accomplished the act in the natural receptacle, though in a position *a retro*. The culprits (if culprits they were) avowed that this position is used out of doors, when there is a trunk of a tree to lean against, and no mat to lie upon. But whether he use this uncomfortable method or any other, the Negro takes a much longer time before he spends, than the White man does. I should estimate that he is, on an average, quite three times as long in finishing a copulation as the White man is, and I am not at all exaggerating. The reasons for this are very natural. Firstly, the sensitiveness of the genital apparatus is much less in

the Black man than in the White, for the same reason that the generating parts of the Negress are endowed with a less acute sensitiveness than those of the White woman. It would be abnormal, and contrary to the laws of physiology for the Black man to accomplish the venereal act as rapidly as a European, whilst the woman of his race was very slow in coming. Nature is a good mother, and whatever she does she does well.

In the "*Scented Garden Man's Heart to Gladden*"<sup>1</sup> by Sheikh Nafzáwi, the story of Zohrah affords us a proof that the sagacious Arab writer had made the same remark as I have, concerning the slowness of the Negro in spending.<sup>2</sup> The circumcised Arab is, however, slower than the European, and *a fortiori* the circumcised Negro is slower still, on account of his possessing a nervous system that is less easily moved.

**Circumcision is a Potent Cause of Slowness in Spending.** This may easily be understood. All the circumcised yards that I examined, and as surgeon to the Sharpshooters I saw some hundreds in the course of my regular medical visits, present a common characteristic that I have already described. The secretion of the sebaceous glands situated round the crown of the gland is dried up; these glands are atrophied and are hardly visible with a magnifying glass. In the uncircumcised Negro of Guiana I had previously noticed a slight development of these glands, and a very slight secretion, coinciding, in the Negress with a marked dryness of the vaginal mucous surface.

<sup>1</sup> XVth Century.

<sup>2</sup> The story was given in full, at the end of the present chapter, in the *first* edition, but for the reasons stated farther on we have thought fit to suppress it in this edition.



I have previously remarked that very few of these women were subject to the flowers. This rule applies also to the women of Senegal.

But to return to the Negro of Senegal. The mucous surface of the gland, being always exposed to the air, like that of the Arab, dries, hardens, and assumes a consistence like that of the ordinary skin. As may be supposed, in order to spend, the Black requires a very prolonged rubbing, and the receptacle is large and well lubricated. A Negro is therefore able to make the act of coition last a long time before he spends, and can even, if he likes, keep back the supreme moment by modulating his thrusts. He can thus accomplish amorous exploits which would knock up a European.

In the story of Zahirah, the Negro Mamoun has assigned to him the task of satisfying the attendant, Mounah ("she who satisfies desires") whom no man had ever been able to satiate with copulation. The reader will see, in the extract from the Arab author, how Mamoun acquitted himself of the task, and succeeded in giving Mounah as much as she wanted. Allowing for Oriental exaggeration, it is certain that a well-fed, circumcised Negro can perform on a woman nearly the whole night and only spend five or six times.

I do not believe there are many Europeans capable of such amorous feats.

**Unimportance of the Signs of Virginitv in the Negroes.** The Negroes of Senegal do not attach, as the Arabs do, considerable importance to the presence of the real signs of virginitv in the young girls. I have already mentioned that the husband purchases

his wife, and that marriage is a festival, and not a religious ceremony. The non-existence of the material proofs of virginity seldom give rise to any complaint on the part of the husband. Cases in which a young woman is sent back to her parents are not common, for half the marriage portion would be retained by the girl's father, as damages. Moreover, the size of the virile member of the Negro renders it difficult for him to detect any trick. The Black bride, on the wedding night, shows herself expert in the art of simulating the struggles of an expiring virginity, and it is considered good taste for the girls to require to be almost raped. The least innocent young women are often the most clever at this game. Thus throughout nearly all Senegal, the European, who has a taste for maidenheads, can easily be satisfied, provided he is willing to pay the price.<sup>1</sup> At Saint Louis certain women of ill-fame procure young girls, who bear the significant name of the "unpierced", and vary from eight or nine years to the nubile age. It is even easier to obtain a young girl before she is nubile than afterwards, on account of the certainty of her not bearing any children. The price is within the range of all purses, according to quality, and you can have a Negro girl, warranted "unpierced" (belonging to the category of domestic slaves), for the modest sum of from eight to sixteen shillings. Of course, the respectable matron pockets half this sum, for her honorarium.

<sup>1</sup> A celebrated Parisian courtesan used to boast, according to MAX-TEGAZZA, that she had "sold" her "virginity" on 82 different occasions!! See *"Curious Bypaths of History"* (Paris, 1898, pages 275 to 300) for further uncommon details on this subject.

**The Medico-Juridical Importance of Signs of Virginity.** Taylor has treated this subject at great length in his valuable work on Medical Jurisprudence, and inasmuch as "Untrodden Fields" will be read by Doctors and Anthropologists living abroad and who may not have Taylor's book within reach, we trust to be excused for quoting so long a passage. We have fully detailed our own views and experience on this subject in another part of the present work.

"The question," says Taylor, "may become of importance not only as it affects the reputation of a female, but the credibility and character of the person who makes the imputation of a want of chastity. In 1845, a gentleman was brought to a court-martial on a charge of having deliberately and falsely asserted that on several occasions he had connection with a native woman. This was denied by the woman, and evidence was adduced to show that she had still what is commonly regarded as the main sign of virginity, namely, an unruptured hymen. In consequence of this, the gentleman was found guilty and cashiered. The woman was at the time about to be married, and this rendered the investigation all the more important to her. A surgeon, who examined the girl, deposed that he found the membrane of a semilunar form, and tensely drawn across the vagina; and his evidence was corroborated by that of a midwife. The inculpatcd person took up a double line of defence—1st, that the examination of the woman was incomplete; and 2nd, that the hymen, if present, would not justify the witness in saying that intercourse could not possibly have taken place. On the first point, it is unnecessary here to make a remark; but it appeared, from their own admissions, that the witnesses had never before examined women

with this particular object. Assuming that there was no mistake, it became a question whether non-intercourse could in such a case be inferred from the presence of the membrane. Fruitful intercourse, it is well known, may take place without rupture of the hymen. Some instances of this kind were referred to at the court-martial; but such cases are usually regarded as of an exceptional nature. The real question is, whether, unless the hymen be in an abnormal state, intercourse can possibly occur between young and active persons without a rupture of this membrane. Intercourse is not likely to be confined, under these circumstances, to a mere penetration of the vulva. The membrane in this woman is stated to have been tensely drawn across the canal, and it was not tough; it was therefore in a condition to render it most easy for rupture. In the case of an old man, or of one of weak virile power, vulvar intercourse might be had without destroying the membrane; but such a case could only be decided by the special circumstances which accompanied it. The presence of the unruptured hymen affords a presumptive but not an absolute proof that the woman is a virgin; and if the membrane is of ordinary size and shape, and in the ordinary situation, it shows clearly that, although attempts at intercourse may have been made, there can have been no vaginal penetration. Admitting the statements of the examiners to be correct, it is improbable that this woman had had sexual intercourse several times, or even on one occasion.

"In the case of *DELAFOSSÉ v. FORTESCUE*,<sup>1</sup> which involved an action for defamation of character, the plaintiff, a married man, æt. 64, had been charged

<sup>1</sup> Exeter Lent Ass., 1893.

with committing adultery with a certain woman. Several witnesses for the defendant positively swore that they had seen these persons in carnal intercourse. This was denied by the plaintiff; and, as an answer to the case, medical evidence was tendered to the effect that the woman with whom the adulterous intercourse was alleged to have taken place had been examined, and the hymen was found intact. In cross-examination, however, this was admitted not to be a conclusive criterion of virginity, and a verdict was returned for the defendant. The form and situation of the hymen in this case were not described; but it is to be presumed that these were not such as to constitute a physical bar to intercourse, or this would have been stated by the medical witness. Hence the existence of the membrane was not considered to disprove the allegations of eye-witnesses. In Scotland this kind of medical evidence is not admissible. A wife sued the husband for divorce, on the ground, *inter alia*, that he had committed adultery with C. In defence the defendant denied the adultery, and adduced C. as a witness, who swore that such connection had never taken place. She also swore that she had submitted to an *inspectio corporis* by Simpson. The defendant then proposed to examine Simpson, that he might speak to the result of his examination. He argued that this was the best evidence that he could adduce in support of his innocence, as if the girl was still a virgin the adultery alleged could not have been committed. The court refused to admit the evidence, on the ground that the evidence proposed was merely that of an opinion from the professor; that other medical men might differ from him in opinion, even from the same observations, and that, as the court could not compel

C. to submit to another examination, the proposed evidence must be considered *ex parte* and inadmissible.<sup>1</sup> In HUNT v. HUNT a verdict was obtained at common-law against the alleged paramour in a case of adultery. It was subsequently proved that the lady was *virgo intacta*. So long as there are facts which show that women have actually conceived with the hymen still in its normal state, it is inconsistent to apply the term 'virgo intacta' to women merely because this membrane is found entire. A woman may assuredly have an unruptured hymen, and yet not be a 'virgo intacta'. This can only be decided by the special circumstances proved in each case. Such *virgines intacte* have frequently required the assistance of accoucheurs, and in due time have been delivered of children.<sup>2</sup> A similar question arose in REG. v. HARMER.<sup>3</sup> The prisoner was indicted for perjury. He was a waiter at a tavern, and being called as a witness in a divorce suit, swore that he had seen one of the parties in adulterous intercourse on more than one occasion. The lady with whom the adultery was alleged to have been committed, denied this on oath, and Lee and another medical expert gave evidence that they had examined this lady, and found her to be a *virgo intacta*. He was found guilty."

**Negro Girls deflowered by Toubabs.** The "unpierced" soon lose their right to the title, when they have to do with a Toubab, but, on account of the size of their genital parts, the loss of their maidenhead

<sup>1</sup> *Sessions Cases* (Edin., Feb. 11, 1860).

<sup>2</sup> "Amer. Journ. Med. Soc." Ap., 1873, p. 560.

<sup>3</sup> C.C.C., June, 1872.

is not such a serious affair for them as it would be for a little French girl who was not yet nubile. I have never remarked in a little Negress, who had been deflowered by a White, the vulvar inflammation, which, with us, is noticed as the result of premature copulation before the parts are sufficiently developed. I have sometimes found a little irritation, but never any erosions or ulcerations. This results not only from her being so wide, but also from her lack of nervous sensitiveness. For example, when she continues to practise copulation with a Toubab, the vulva finally assumes the characteristic deformity. If the reader will remember that the European, who is below the average dimensions in regard to his penis, is like a little boy in proportion to the Negress of ten or twelve years old, it is not difficult to imagine that the Negress he has deflowered can entirely take in the yard of the White, the dimensions of which are much less than that of the adult Black.

If copulation is repeated, the vagina enlarges and distends, which greatly facilitates the admission of the member. On the other hand, when the girl has to do later with a Negro husband, an astringent lotion (myrrh and alum are very much employed for this purpose) will render the bride a pseudo-virgin. The deceived husband, not having the anatomical knowledge necessary to assure himself of the real existence of the signs of virginity, feels a difficulty in copulating, and is far from suspecting any trick. Does not much the same kind of thing prevail also in Europe? How many girls who have been deflowered get married without their husband ever suspecting anything, although he has not the same physical disadvantages that the Black has, to prevent his seeing through the

trick.<sup>1</sup> Is it to this amorous blindness that the Greeks and Romans alluded, when they represented Cupid with a bandage over his eyes? One is almost tempted to believe it.

**Amorous Subterfuges used in Europe.** Mantegazza makes some very interesting remarks on this subject.

In opposition to those who exact the virginity of the bride, there are others who attach no importance whatever to it.

According to Hureau de Villeneuve,<sup>2</sup> the hymen is not described in the Chinese works on medicine and surgery, and he explained the fact by saying that the mothers and nurses succeeded in obliterating it by continual washings of the genital parts. It is said to be the same in India.

Epp enthusiastically applauds these customs. They contrast with the want of cleanliness among us Europeans who, out of modesty or through neglect, transform this nest of love into a putrid sink.

<sup>1</sup> Much fuss is made by men over this matter, but we think that if they were purer in their own lives they would be less likely to suspect their wives' chastity. Women have as much right *morally* to expect purity in the men they marry as the contrary; although, we know that of course, the old cry will be raised about the inequality of the sexes and the husband having to pay for children not his own, yet the fact remains that healthy offspring are given to those who have learnt "self-governance". Too often, the libertine, so jealous and exacting as regards his partner, brings a syphilitic body to the marriage bed, and in the scrofulous faces of his children reads for the first time the meaning about the "sins of the fathers descending upon the children until the third and fourth generations."

See "Excursus" to the present chapter on the *Influence of Chastity on the Health*.

<sup>2</sup> *De l'Accouchement dans la Race Jaune*, thèse de Paris, Pless, *op. cit.*, t. I, p. 219.



The ancient Egyptians used to make an incision in the hymen previous to marriage, and Saint Athanasius relates that among the Phœnicians a slave of the bridegroom was charged by him to deflower the bride.

The Caraïb Indians attached no value to virginity, and only the daughters of the higher classes were shut up during two years previous to marriage.

It appears that among the Chibcha Indians in Central America virginity is not at all esteemed. It was considered to be a proof that the maiden had never been able to inspire love.

In ancient Peru the old maids were the object of high esteem. There were sacred virgins called *Wives of the Sun* <sup>1</sup> somewhat similar to the Roman vestals. They made a vow of perpetual chastity and passed their lives in weaving and in preparing *chicha* <sup>2</sup> and cakes of Indian corn for the King (*Inca*). <sup>3</sup>

It is also said that they were buried alive when they happened to break their vow of chastity, unless indeed they could prove having conceived, not from a man, but from the sun. The seducer was put to death and his race dispersed.

Several authors worthy of credence assure us that these vestals were guarded by eunuchs. The temple at Cuzco had one thousand virgins, that of Caranqua two hundred. It would appear, however, that the virginity of these vestals was not so very sacred after all, for the Inca Kings used to choose from among them concubines for themselves or for their principal vassals and favourite friends. According to Torquemada, these

<sup>1</sup> The nuns of the present day, do they not style themselves the "*Spouses of Christ?*"

<sup>2</sup> A fermented intoxicating beverage.

<sup>3</sup> Read the priests of the Temple. (Transl.).

vestals remained only three years in the temple, and were then replaced by others. The Inca used to choose three whom he consecrated priestesses of the sun, then three for himself and the others he married to his subjects or else gave them their liberty.

Marco Polo narrates how young girls were exposed by their mothers on the public highway in order that travellers might freely make use of them. A young girl was expected to have at least twenty presents earned by such prostitutions before she could hope to find a husband. This did not prevent them from being very virtuous after marriage, nor their virtue from being much appreciated.

Waitz assures us that in several countries of Africa a young girl is preferred for wife when she has made herself remarked by several amours and by much fecundity.

It was impossible ever to find the signs of virginity among the Machacura women in Brazil, and Feldner<sup>1</sup> explains the reason in latin: "*Nulla inter illas invenitur virgo, quia mater inde in tenera ætate filie maxima cum cura omnem vaginæ constrictionem ingredientumque amovere studet, hoc quidem modo manni dextræ imponitur folium arboris in infundibuli formam redactum, et dum index in partes genitales immissus huc et illud movetur, per infundibulum aqua tepida immittitur.*" (Among them a virgin is never to be found, for this reason that the mother from her daughter's tenderest years endeavours with the utmost care to remove all tightness of the vagina and obstacle therein. With this end in view, the leaf of a tree folded into the shape of a funnel is held in the right hand, then while the index finger is introduced into the genital

<sup>1</sup> *Voyage à travers le Brésil*, Liegnitz, 1828, vol. II, p. 118.

parts and worked to and fro, warm water is admitted by means of the funnel).

Among the Sakalaves in Madagascar the young girls deflower themselves, when the parents have not previously seen to this necessary preparation for marriage.

Among the Balanti of Senegambia, one of the most degraded races in Africa, the girls cannot find a husband until they have been deflowered by their King, who often exacts costly presents from his female subjects for putting them in condition to be able to marry.

Barth (1856), in describing Adamau, says that the chief of the Bagoli used to lie the first night with the daughters of the Fulba, a people under his sway. Similar facts are related of the aborigines of Brazil and of the Kinipeto Esquimaux. In many of these cases it is not easy to determine if we have to do with the right of the strongest or with a strange taste on the part of voluntary victims.

Demosthenes informs us that there was a celebrated Greek hetæra, named Neæra, who had seven slaves whom she called her daughters, so that being supposed to be free a higher price was paid for their favours. She sold their virginity five or six times over and ended by selling the whole lot together.

The god Mutinus, Mutunus or Tutunus of ancient Rome, used to have the new brides come and sit upon his knees, as if to offer him their virginity. Saint Augustine says: "*In celebratione nuptiarum super Priapi scapum nova nupta sedere jubebatur.*" (In the celebration of nuptials the newly wed bride used to be bidden sit on the shaft of Priapus). Lactantius gives more precise details: "*et Mutunus in cujus sinu pudendo nubentes president, ut illarum pudicitiam prius deus delibasse videatur*" (and

Mutunus, in whose shameful lap brides sit, in order that the god may appear to have gathered the first-fruits of their virginity). It appears, however, that this offering was not merely symbolical, for when they had become wives, they used to return to the favourite deity to pray for fecundity.

Arnobius also relates: "*etiam ne Tutunus, cujus immanibus pudendis, horrentique fascino, vestras inequicare matronas et auspicabile ducitis et optatis.*?" (is it Tutunus, on whose huge organs and Βριστλωνγ Τουλ you think it an auspicious and desirable thing that your matrons should be μουντεδ?)

Pertunda was another hermaphrodite divinity that Saint Augustine maliciously proposed rather to name the *Deus Pertundus* (who strikes first); it was carried on to the nuptial bed to aid the bridegroom. "*Pertunda in cubiculis præsto est virginalem scrobem effodientibus maritis.*" (Pertunda stands there ready in the bed-chamber for the aid of husbands excavating the Φιγγιν πιν) (Arnobius).

The Kondadgis (Ceylon), the Cambodgians and other peoples charged their priests with the defloration of their brides.

Jäger communicated to the Berlin Anthropological Society a passage from Gemelli Caneri, which mentions a *stupratio officialis* practised at a certain period among the Bisayos of the Philippine Islands: "There is no known example of a custom so barbarous as that which had been there established, of having public officials, and even paid very dearly, to take the virginity of young girls, the same being considered to be an obstacle to the pleasures of the husband. As a fact there no longer exists any trace of this infamous practice since the establishment of the Spanish rule . . .

but even to-day a Bisayo feels vexed to find his wife safe from suspicion, because he concludes, that not having excited the desire of anyone, she must have some bad quality which will prevent him from being happy with her."

On the Malabar Coast also, there were Brahmins whose only religious office was to gather the virgin flower of young girls. These latter used to pay them for it, without which they could not find husbands. The King of Calicut himself used to grant the right of the first night to a Brahmin; the King of Tamassat grants it to the first stranger who arrives in the town; whereas the King of Campa reserves to himself the *jus prime noctis* for all the marriages in the Kingdom.<sup>1</sup> Warthema says that the King of Calicut, when he took a wife, chose the most worthy and learned Brahmin to deflower the maiden; for this service, he received from 400 to 500 crowns. At Tenasserim, fathers used to beg of their daughters to allow themselves to be deflowered by Christians or by Mohammedans. Pascal de Andagoya, who visited Nicaragua between 1514 and 1522, says that it was usual for a grand-priest to lie during the first night with the bride, and Oviedo (1535), speaking of the Acovacks and other American nations, relates that the wife, in order that the marriage should be happy, passed the first nuptial night with the priest or *piache*, and Gomarra (1551) relates the same thing of the inhabitants of Cumana.

In Europe, young girls who are not very virtuous, and who have studied all the various forms of flirta-

<sup>1</sup> De Gubernatis, *Histoire des voyageurs italiens aux Indes Orientales*, Livourne, 1875, p. 351. On the deflowering function of the priests of India, see p. 193, a letter of Filippo Sassetto.

tion, are most generally passed off as virgins when they marry. Even when it does not really exist, there are many ways by which a virginity,--which perhaps has been sold over and over again by expert and clever procuresses--can be simulated. A little time before going to the nuptial bed, the girl inserts into her vagina a few drops of pigeon's blood; or in some cases she selects for her wedding day, the last day of menstruation. A sponge, skilfully placed, allows the blood to flow at the moment of the catastrophe, when a sudden "Oh," announces to the unsuspecting husband that the temple has been violated for the first time, and that the veil of the *sanctum sanctorum* has really been rent by him. Add also to these methods, injections so astringent that, at the required time, they will give to a prostitute whose gap has been widened by a thousand customers, a tightness greater than that of a real virgin.

**Artifices used by Asiatic Peoples.** Man, not satisfied with the natural voluptuous sensation of the simple act of copulation, has sought by means of numerous and divers artifices to increase it, in which his imagination has indeed surpassed itself.

It was already known by the relations of ancient travellers that among certain peoples of the islands of the Straits of Sunda, and of parts of Asia, they garnished the virile member with different adjuncts to increase the sensation of the woman, but these relations were generally put down as exaggerated. But now there can no longer be the slightest doubt, and Miklucho-Maclay has given us a nearly complete history of these extravagant inventions of human lechery.

He was able to examine the virile member of a

Dayak, preserved in the military hospital at Batavia. The gland and the urethra are traversed by an artificial canal of little diameter, the anatomical preparation being very reduced in volume. The perforation is effected by means of a silver needle. Into it is passed an instrument, which during coitus, strongly frictions the vagina, thus procuring an unusual voluptuous sensation. The excitive instrument is a stem bearing at both ends a hole through which are passed hairs so as to form a double brush. The stem is of silver, ivory or brass. It appears that some of them have a double perforation, probably so as to be able to carry two excitive machines or to change the position of the voluptuous brush. Dr. Steenstra-Toussaint has certified to Miklucho-Maclay having seen the penis of a Dayak perforated with holes from the summit of the gland to the prepuce. Van Graafen, of Batavia, the first European who made long journeys into the interior of Borneo, has communicated to the Russian traveller many details connected with this singular custom.

The operation is performed only on adults. The prepuce being drawn back, the member is confined between two bamboo splints; and during eight or ten days it is covered with pieces of linen steeped in cold water. The gland is then pierced through with a thin pointed bamboo stem, and into the wound is introduced a pigeon's quill steeped in oil, which is renewed every day, until cicatrization.

When at work or travelling the Dayaks wear a quill passed through the orifice. When they proceed to the operation of love, they withdraw the quill and insert in its stead the *ampallang*, which is a little stem, made of wood, silver or gold of about  $1\frac{3}{4}$  inch in length and a little less than  $\frac{1}{10}$  of an inch in thickness. At

one extremity, there is a little ball of agate or metal, at the other a similar one is fixed when the *ampallang* is in place. The entire apparatus put in place may have rather less than 2 inches in length and a width of about one tenth of an inch.

The wife knows how to express in different manners the measure of *ampallang* she desires. Sometimes she hides in a dish of rice presented to her spouse a betel leaf rolled in the form of a cigarette, or else with the fingers of her right hand placed between her teeth she indicates the dimension. She has a right to the *ampallang*, and if the man refuses it her she may separate. Once accustomed to this refinement they cannot do without it. During coition the men endeavour to introduce their *ampallang* obliquely, so that once introduced into the vagina, it shall occupy a transverse position.

Van Graafen only once saw a Dayak having two *ampallangs* one behind the other. All the others had only one, and the perforation was always horizontal and above the urethra.

Riedel assured Miklucho that in the North of Celebes, the *ampallang* is also employed under the name of *kambiong* or *kambi*. It is furnished at its extremities with two strings, probably to be able to change the direction of the instrument. He says also that it is customary to fix round the root of the gland the eyelids of a goat, so as to cause more pleasure to the woman.

In Java also, strips of goat-skin are attached round the gland several centimeters in width. Sometimes the entire member is enveloped in a sort of hairy sheath of goat-skin from which the gland alone emerges.



Another still more singular fashion of making the virile member more agreeable to the woman is to make some deep incisions into the gland, and to insert small pebbles into them. When the wounds are healed the gland takes a bossy aspect and has greater energy.

**Former American Customs.** A similar fact was recorded by Amerigo Vespucci, according to whom the American women made their husbands' penis bigger by artificial means.<sup>1</sup> In China also, the women are not unworthy of the Dayaks. In the long leisures of their domestic captivity, they give themselves up to masturbation, not only with the finger, but also with the aid of very ingenious instruments.

There he found an amusing custom; nor did he fail, in order to raise a laugh, to relate what he had seen and heard.

"There are some old women whose sole business, in order to earn their livelihood, is to sell little fools' bells<sup>2</sup> of gold, silver, copper of the size of small filberts, made with considerable art; and when a man desires a woman or wishes to marry, they decorate his member, by fixing some of these little *grelots* to it between skin and flesh, for without them he would be refused, and according to his quality he buys them of gold or silver. The same women who sell them, raise the skin in several places and deposit therein these *grelots*, attaching them with stitches. In a short

<sup>1</sup> *Relations des découvertes faites par Colomb, etc.*, Bologna, 1875, p. 137.

<sup>2</sup> In French *grelot*, very thin metal spheres with a narrow slit at the top, containing a very little metal ball, which at the slightest movement emits a bell-like sound. Such *grelots* are usually attached to the well-known fools-cups.

time the skin heals over them. Some have a dozen or even more of such ornaments.

"Men so decorated are in high favour with the women, because their little bells ring as they walk along the streets. These old women often asked him to let himself be arranged in this fashion, but he would never consent that others should take pleasure in his displeasure."<sup>1</sup>

*(Here several lines are wanting).*

And in the manuscripts of Pigafetta, preserved in the Ambrosian Library at Milan, we read at page 94: "All, big or little, have the member perforated close to the gland; it is traversed by a goose-quill having at either extremity a sort of star with rays or a disk resembling the head of a big nail. The cylinder still leaves, however, a passage for the urine. The thing appeared so strange that I wished often to see it. Neither the old men nor the young remove either the cylinder or the stars. They say that their wives require it so, that it does not prevent the act of generation and that they prepare their children for it from the earliest age. However, that strange bridle notwithstanding, the women preferred us to their husbands."

North and Candish, who travelled in those seas in 1600, have seen the same thing, but they say that this cylinder could be removed and they considered it as an instrument of infibulation invented for the purpose of indisposing men from the vice contrary to nature to which they were inclined (*Hist. des Voyages*, X, 537). It must be said that this custom has been abandoned, for recent navigators make no mention of it, although

<sup>1</sup> See the letter of Amerigo Vespucci in Ramusio (I, p. 131), and Paro (*Recherches philosophiques sur les Américains*).

they speak of a sort of circumcision, in usage in the South-Sea Islands, differing from that of the Jews, and of another kind of infibulation.<sup>1</sup>

In another part of the manuscripts of Pigafetta (p. 173), we read:

"Our old pilot related other extravagant things, he told us that young men of Java insert little bells between the gland and the prepuce . . . ."

Morga, 145 (Hackl, 304):

"The natives of the Pintadas Islands, and particularly their women, are full of vice and sensuality, and their malice has suggested to them infamous methods of copulation."

From early youth the men have their virile member pierced with a hole close to the gland: they pass through this a little serpent's head or one of metal. With the aid of this machine they give themselves up to excesses of coition, although it results in loss of blood and other inconveniencies to the woman, etc.

Lindschotten (German transl. by J. von Bry, Frankfurt a/M. 1613) says that in Pegu the penis is adorned with one or two shells as big as hazelnuts which are suspended between skin and flesh and emit a very pleasant sound. He says that its object is to combat sodomy, a vice to which they are much inclined. He afterwards naïvely relates that the women there go almost naked, merely covering their genitals with a thin strip of cotton which opens out at the least movement, so as to excite the men and deviate them from sodomy.

**Report of Carletti, the Traveller.** Jäger has communicated this other quotation from the voyages of

<sup>1</sup> Cook, Voy. V, 241; Pauw, *Rech. sur les Américains*, IV.

Carletti (*Ragionamenti di Francesco Carletti*, Florence, 1701, p. 148):

"These people, the Bisajos (Philippine Islands) are all much inclined to the pleasures of Venus and their women are not less sensual than beautiful. They amuse themselves with them in different strange and diabolical manners, and specially one which, if I had not seen it, I should never have dared to relate to your lordship, for fear of being taken for a liar, but since, from curiosity and to assure myself of the fact, I have even given some money that they might show me what I wanted to see, so that I may be believed. The greater number of the Bisajos, by invention of the devil and to have a diabolical pleasure with their wives, pierce through their virile member, and in the hole which they make just through the middle, they place a little bit of lead which goes through from one side to the other; to its extremity is attached a little star also of lead which entirely encircles the member, slightly distant from it. Beneath the leaden stem is a little hole into which is inserted a rivet to prevent it from falling off. Thus armed, they amuse themselves with their wives to whom they cause not less pain at the outset than pleasure in the end, when they have become well heated by the prickings caused them by this star, to such an extent that in the beginning they lose the taste for that which they later on desire. They say that they practise this kind of lechery for the sake of health, in fatiguing themselves less and in satisfying their lascivious wives beyond all expression; but, as for myself, I think that it is rather an invention of Satan to hinder these unfortunates from reproducing their species."

Among other voluptuous artifices there may also be

ranged the custom observed among some Australian tribes and the Wolof Negroes of Senegal of seeking for young girls not yet nubile so as to augment voluptuousness by the disproportion of the organs. In Australia the old men of the tribe, by the aid of their fingers and of certain little sticks, gradually dilate the vagina of young children so as to make them serve for their lechery.

In the Island of Ponapé (Caroline Islands), the labia minora and the clitoris of young women are artificially elongated in order to increase voluptuousness, and their lovers seize between their teeth these delicate organs in order to excite and gradually stretch them. Kubary says that some of them place upon the vulva of their women a piece of fish which they lick. They do that when they wish to have a son by the preferred wife. She is so excited by this manœuvre that she allows her urine to escape, the husband then takes and fecundates her.

"On this ground," continues Professor Mantegazza, "men of purest Aryan race and those of the basest ethnical degree tender each other a brotherly hand of animality. If the fish inserted into the vulva of a woman of Ponapé horrifies you, I may tell you that in Europe an officer used to insert into the vagina of his mistress slices of orange before swallowing the same, and that there are men who like to receive upon their naked belly the ultimate products of the digestion of their mistress."

**Savage Habits regarding Perfumes.** In the madness of lechery, men have been known to eat congealed sperm (Borel calls them Priapelithes) and to eat bread kneaded on the buttocks of women.

"Fecisti quod quædam mulieres facere solent? Proster-nunt se in faciem et discopertis natibus jubent ut supra nudas nates conficiatur panis et, eo decocto, tradunt maritis suis ad comedendum, hoc ideo faciunt ut plus excandescant in amorem illarum. Si fecisti, duos annos per legitimas ferias pœniteas. (Burchard, XII)—Mulier qualicumque molimine aut seipsam polluens, aut cum altera fornicans, quatuor annos. Sanctimonialis fœmina cum sanctimoniali per machina-mentum polluta, septem annos. (Ducange.) Cum sanctimoniali per machinam fornicans annos septem pœniteat." <sup>1</sup>

The study of the odours preferred by man in the genital organs of woman belongs also to the ethnical history of lechery. Generally the natural odour suffices, but several peoples perfume the vulva with special odours. In this art the East takes the lead, and some European ladies are in the habit of perfuming their whole body before going to a ball or to a love rendezvous. <sup>2</sup>

Hartmann presented to the Anthropological Society of Berlin, at its meeting of the 18th October, 1873, some vases in terra cotta, pierced with holes, sent by J. Hildebrandt, which are used by the Somali women to perfume their genitals and are called in Nubian *Kalenqûl* or *Terenqûl*. They are to be met with even in the huts of the poorest natives. The perfume is obtained by burning amber, the opercula of a species of *Strombus* to be found in the Black Sea and called *dufê* by the Arabs, and the wood of the *Acacia verck*. Ascherson

<sup>1</sup> We prefer not to translate these Latin passages.

<sup>2</sup> On the mysterious connection between love and the sense of smell, see Mantegazza, *Physiologie de l'amour*, p. 174. Singular mixture of the Epicureanism of smell with obscenity, Brantôme mentions a lady at court who wore as a relic the genital parts of her dead husband, perfumed, embalmed and contained in a silver-gilt casket.

remarked on the same occasion that these fumigations are also employed on a large scale in Abyssinia.

Saint Augustine accused the Manichæans of mixing their semen with the consecrated host and with their food: "Qua occasione vel potius execrabilis superstitionis quadam necessitate cogantur electi eorum, velut eucharistiam conspersans cum semine humano sumere, ut etiam inde sicut de aliis cibis quos accipiunt, substantia illa divina purgetur.... Ac per hoc sequitur eos, ut sic eam de semine humano, quam admodum de aliis seminibus, quæ in alimentis sumunt, debeant manducando purgare."

Next to Saint Augustine I may mention the quite modern belief of some prostitutes who swallow human semen as an infallible remedy against tuberculosis.

In all these quotations, except Hureau de Villeneuve who seems the most competent, all travellers indicate the voluptuousness of women as the sole motive of these ingenious excitants. I am convinced on the contrary that the invention is to be entirely attributed to men, and that they are not the last to profit by the *ampalang*. In this manner they narrow the vagina, which in hot climates and in females enervated by the excessive temperature tends to take enormous dimensions. Nor must we forget that our voluptuousness is increased a hundredfold at sight of the voluptuousness of our partner.

It is well known that there are now in Europe *ampalangs* less cruel than those of the Dayaks, but as voluptuous. And it appears that in Paris thongs made of the barbs of feathers are attached round the member, and rings are also sold with india-rubber rays for arming the lance of man and to make it more agreeable to the daughters of Eve. Besides the wish to augment

voluptuous sensation, one of the principal motives of these diabolical inventions is to experiment novelties and to play with organs which, in the fecund period of life, by a sort of fascination attract the attention of both sexes.

**Tumefaction of the Gland.** Among numerous others that I might quote, the following facts published some years ago in the *Lyon médical*, more than sufficiently prove it:

“G . . ., a married man, 59 years of age—September 1871.—A week ago, he introduced his penis into his marriage ring. He came to consultation at the hospital with the ring fixed behind the gland and the prepuce. There was considerable tumefaction of the gland, the prepuce was in a state of paraphimosis and the strangulation exercised by the ring had determined an uneven ulceration, very deep at the superior part of the member, superficial at the basis. Micturition was difficult, but it was still possible. The ring was cut in two; cicatrisation took place rapidly; two days later, the patient quitted hospital almost cured. Notwithstanding the violence and the long duration of this strangulation, there was no gangrene.

“Gangrene of the penis from mechanical causes is rare, but it may be produced by an artificial strangulation causing paraphimosis. As a fact, the ulceration caused by ligature of the penis is often seen not only to overrun the dorsal surface of the member, but also the inferior surface, and to give rise to an urinary fistula without gangrene.—Laroyenne on two occasions saw ulcerations of this nature on timid children who had tied their penis so as not to wet their beds. —The case of our patient is a proof that sphacelus



is not so easily produced as most authors pretend."

It is needless to add that the penis becomes mortified when the constriction is considerable and prolonged. With regard to phimosis it is generally admitted that it may often be complicated by gangrene; but such a complication is in fact extremely rare. M. Laroyenne has never observed it. In any case, ulcerations are soon formed on the prepuce and on the skin; on the under surface, the ulceration presents a special character of gravity, when the urethral canal is concerned, for it may then become the starting-point of a urinary fistula, or even of an immediate infiltration of urine, or of an ultimate stricture of the urethra. But the circulation is seldom so interrupted as to lead to such extremities. It is therefore erroneously that Demarquay and with him many others have assigned that as a cause of phimosis and of paraphimosis.

Cases of ligature or of constriction of the penis by foreign bodies are not unknown to science: they are to be met with nearly everywhere. We will simply mention a few.

Demarquay records two: the first has been published by M. Leteinturier; the introduction of the penis into a ring was followed by mortification of the entire skin of the penis and of a portion of the back part of the scrotum: this was the case of a peasant who thus employed as an amulet the token of love given to him by his mistress.

The second case is one belonging to Bourgeois, who did not hesitate to cut away a portion of the crown of the gland so as to be better able to remove the ring. This was a radical method: the patient was quits with a scar on the prepuce and on the back of the penis, and was cured at the end of two months.

N. Guillot has also related the story of a baker, who in the first months of his marriage had allowed his wife to slip on to his penis the nuptial ring she usually wore on her finger. This ring was of gold, and a pharmaceutical chemist had the ingenious idea of making it dissolve in a bath of mercury.

In 1868, Dr. Guibout communicated to the *Société des Hôpitaux* the case of a man of 50 years of age who had introduced around his member, down to the root, seven very strong and narrow copper rings, in order, as he said, to procure himself moments of enjoyment. These rings remained in this situation for eleven hours; the penis was already hard, cyanosed, much swollen and of gangrenous aspect. After numerous efforts, all the rings were successfully cut through. In eight days all traces had disappeared.

Let us finally cite two very curious cases: that of the soldier whose penis Larrey found stuck in the ring of his bayonet, and that of a man taking a warm bath who was discovered suspended by his member to the tap.

## EXCURSUS TO CHAPTER VII.

“THE STORY OF ZAHIRAH” FROM THE  
*“Scented Garden Man’s Heart to Gladden”*<sup>1</sup>

BY THE SHEIK NAFZAWI.

This story, given in the first edition of “Untrodden Fields,” has been *omitted* from the present edition for several reasons: (I) because on consideration we deemed it too free for a purely anthropological book whose only aim is scientific exactness; (II) because the story as it then stood was textually incorrect and did not con-

<sup>1</sup> KITAB-UL-KATIR FI NUZHAT IL-KHAYIR.

form to the *original* Arabic text; and (III) because the *Scented Garden* may itself be obtained and perused when the complete and untruncated version of this famous Oriental book shall be given to the world.

**Influence of Chastity on Health.** <sup>1</sup> A man may kill himself by excess of venereal pleasure; as he may also impose upon himself an absolute continence. But in this case it is not so complete as might be supposed, the nocturnal pollutions amounting to positive copulations with loss of semen and voluptuous spasm. A virgin perfectly pure in herself may even experience in dream the spasms of pleasure.

Nevertheless, voluntary chastity reduces to a minimum the secretion of sperm and of venereal desire; it may even cause the gradual dying out of these wants, which constitute the greatest delights and also the greatest tyranny of humanity.

It must be recognised to what a degree chastity favours health, longevity, energy of intellect and of sentiment, and the limits beyond which it ought not to extend so as not to disturb the harmony of life dependant on the regular action of all the organs.

It seems at first that by being sparing of so precious a product as the sperm and economising the strength expended in every sexual intercourse, the individual should be able to accumulate an important reserve force; but this is only partly true, and it is difficult to precise the amount of chastity necessary for the maintenance of health.

With regard to man, statistics supply us with no elements for solving the problem; they prove on the contrary that marriage is conducive to health and

<sup>1</sup> From Mantegazza, *Igiene dell' Amore* (Milan, 1892).

longevity, but here we have only a comparison between married life and celibacy, and celibacy is not always synonymous with chastity. Bachelors are, very often, the worst of libertines. But if we could meet around us a dozen of men really chaste, we should find them superior to others in vigour, in longevity and in intellectual energy. I think also that priests owe the old age to which they often attain to their chastity, admitting at the same time that their minor responsibility and the ease and comfort of their lives are also advantageous to their health, conceding at the same time to malicious persons that the servants of God are not all of them chaste.

All men, particularly the young, may experience the immediate benefits of continence. Blumenbach has said that the reabsorption of sperm at the time of their loves renders animals ferocious; but, many centuries before him, Aretaeus said that the sperm made us lively, ardent and vigorous. Martin of Lyons relates the case of a man, in whom the spermatric secretion having become suppressed, he used to have sweatings having the smell of sperm, accompanied by the voluptuous sensation of ejaculation. We leave aside this latter question of the voluptuous sensation, but accept the idea of the sperm-smelling sweat, because we have ourselves recognised a strong odour of sperm among very chaste but very ardent young men. It is certain that a certain part of the semen is reabsorbed and strongly excites the muscles, the brain and the nerves, and in the second part of my book will be seen the importance I give to this reabsorption in the production of the secondary sexual characters. The semen accumulated for a long time in the spermatric vesicles constitutes a real reservoir of force, which may reveal itself under

the most varied forms. Memory becomes prompt and tenacious, thought is rapid and fecund, the will is energetic and the whole character shows a vigour quite unknown to libertines.

Some sublime egotists had soon observed that their life was being exhausted in the pleasures of love, and by condemning themselves to absolute chastity were able to preserve unto the extremest old age their ardent enthusiasms, their juvenile energies and a life always enjoyable. No magnifying glass enables us to see the celestial blue so well as the prism of chastity.

It is perhaps fortunate for the future of humanity, that we cannot put into balance, on the one hand all the voluptuous spasms of a life spent in the cult of Venus, and on the other all the harmonies, all the joys and all the poesy of a chaste life. Everybody would then perhaps be chaste and the world would perish.

In all books of history and of morality, thousands of facts are met with which show that in all times and in all places, man has sought in chastity the means to double his forces in order to devote them to higher purposes. We see athletes condemn themselves to continence, warriors preparing for the fight by abstaining from sexual pleasure and many religions commanding their priests to observe celibacy and chastity. A fact less known, is that in the University of Paris, during nearly six centuries, no married men could be admitted to profess in any of the faculties. Before granting the licentiate of arts the chancellor of the University required the oath: *Jurate quod non estis matrimonialiter conjuncti* (Swear that ye are not conjoined matrimonially), and, on the 29th April, 1566, some married men having contrived to introduce themselves into the University thanks to the civil wars, the

chancellor had them expelled and the rector concluded his sentence of exclusion in these terms: *Unanimi omnium consensu et ore communi vultis puniendos mulcta certè primarios, qui in eorum collegio admitterunt viros uxoratos.* (By the unanimous consent of all and the common voice ye hereby declare those governors should be punished at any rate with a fine, who have admitted married men in their college).

Considering the great economy of force resulting from chastity, many persons imagine that it must give an unusual energy to the genital organs. This is true only for short periods of chastity. When it is prolonged, the organs, on the contrary, are weakened.

Absolute chastity is a rare exception and is possible only to a chosen few; but a temporary chastity is to be recommended to those who, at certain periods of their life, have to spend a great amount of intellectual power.

**Elements of Social Science.** Chastity has also its evils; but they have been exaggerated by several writers and specially by the anonymous author of the *Elements of Social Science*. He who reads the terrible case of the curé Blanchet, who wrote such harrowing letters to Buffon, must turn pale with horror at the effects of absolute chastity: but this worthy priest is a rare exception. At the utmost there are a few weeks or some months of wrestling, but the victory then becomes easy and certain. First of all desire becomes excessive, there is extreme disquietude, sleepless nights, continuous and violent erections; then all calms down and beneficial nocturnal pollutions supply a safety valve. It is true that in some cases there is headache, vertigo, but this is

almost always when chastity comes after venereal abuse. I have seen many individuals without force, stupified or paralysed after venereal excesses, I could count twenty diseases resulting from this cause: I never saw one produced solely by chastity.

Women support it much better than men, and many cases of hysteria said to have been produced by unsatisfied love must be ascribed to another cause.

I speak of virgins; young widows may prove an exception, particularly when they have other habits and are voluptuous by nature. They may have congestions of the brain, vertigos and divers forms of neuroses. Habit is the element which exercises the greatest influence on all the acts commanded by the cerebro-spinal axis, and this truth should be deeply meditated by those not over vigorous husbands, who during the honeymoon, from self-conceit or by the aid of momentary excitation, have accustomed their wives to a regimen they are unable to continue to provide them later. Putting aside "women of ice" and "women of fire", who are exceptions, the others become lascivious, chaste or moderate, according to what their partners design them to be.

**Dr. Verga on Celibacy.** Doctor Verga, a remarkable author and philosopher, has well studied the influence of celibacy and of marriage on insanity. May I be permitted to briefly give the substance of his interesting researches: <sup>1</sup>

"It is generally accepted that for mental as well as for bodily maladies, the efficient and determinant

<sup>1</sup> Prof. Andrea Verga, *Si le Célibat prédispose à la folie*. Milan, 1869.—*Si le Mariage contribue à la Folie*, Milan, 1871.

causes obtain all their value from the hereditary or acquired individual predisposition.

"This predisposition, which manifests itself usually in infancy, may later on engender an aversion or exterior obstacles to marriage. Some young people, born of parents cerebrally affected, having themselves such a morbid sensitiveness that they feel irritated at the least contradiction, I might almost say at all opposition to their will, and who have a horror of any restriction to their liberty, understand that they are not made for marriage, and condemn themselves voluntarily to celibacy; the malady which threatens them finds them naturally inclined to a single life. For it must be remarked, marriage is a dignity that requires a vocation and special aptitudes; it is the crowning glory of the individual. Others again, even more inclined to insanity, but less persuaded of the danger, or having fewer scruples, either stimulated by instinct or constrained by special circumstances, seek to marry; but certain peculiarities, certain excentricities cause families and young girls to receive them very coldly. Time passes and at last insanity manifests itself.

"It is evident that in such cases the effect of celibacy is merely apparent. All those bachelors of either sex did not go mad because they were unmarried, but because they were already on the highroad to madness.

"You may tell me that young girls are in far different conditions from those of young men; that they do not choose, but are chosen; that their parents more easily dispose of their hand and willingly allow them to go away, knowing how capricious they are and how difficult to govern; all that is very true.

"But that is precisely what must render the proportion



of insanity less among young girls and also less pronounced among married women: two facts entirely corroborated by statistics. We have also determined by our calculations that the adult female insane unmarried are in the proportion of 35.17 per cent, whereas the bachelor insane amounted to 64.83 per cent, and on the contrary the married women insane were in the proportion of 48.93 per cent, while the married men insane amounted to 51.07 per cent.

“It is with insanity as with epilepsy, with idiocy and crétinism: all these maladies might be styled *the maladies of celibacy*, so much do they preponderate among bachelors of both sexes. But, if we except epilepsy, which sometimes manifests itself late in life, idiotism and crétinism are essentially peculiar to early youth. Idiots and crétins remain children all their lives and never acquire the matrimonial capacity.

“From which it follows that with them celibacy is the consequence and not the cause of their infirmity.”

## CHAPTER VIII.

*Perversions of the sexual passion amongst the Negroes.—The Negress is neither a Sodomite nor a Lesbian.—Parent-Duchâtelet on “Lesbian Love”.—Tribads despised by other prostitutes. —How the vice is contracted.—The strange affection of Tribads. —Lawful love thought shocking.—Pregnancy frequent among them.—Masturbation and pederasty very rare amongst the Negroes. —A Black Messalina.—The Black man’s lust for the White woman.—A White Messalina.—A White woman violated by a Negro.—Taylor on raping adult women. Evidence of signs of violence.—Trick of a Negro to get a White women.—A little White girl deflowered by a Negro.*

**The Negress is neither a Sodomite nor a Lesbian.** After the explanations just given, as to the want of genital sensitiveness in the Negress, it would not appear strange that we should discover few cases of erotic perversion, which are so common amongst Asiatic people. The Negress is not a Lesbian, although her clitoris is well-developed. Neither is she a sodomite, but, on the contrary, has a profound aversion for that depraved habit.<sup>1</sup> The reason perhaps is, that when practised with the Negro’s yard, anal copulation would be a real torture,—a kind of impalement. The only traces of sodomy I found, were amongst the lowest class of Black women of Saint Louis,—cheap prostitutes of the worst sort. I may mention particularly one of these women, who was still young,

<sup>1</sup> See Kraft-Ebing on tribadic practices among European “fast women” —*Psychopathia Sexualis* (page 429).

and who presented a notable development of the buttocks, with a deep infundibulum, a sphincter completely relaxed, and an orifice so considerably dilated that it admitted three fingers without pain. This woman confessed that it was the Whites (Is this quite certain?) who practised sodomy upon her, and that before she allowed them to do it, she demanded in advance a bottle of sangara, which she drank till she was dead drunk, and in this way she felt nothing, or next to nothing.

**Parent-Duchâtelet on "Lesbian Love."** While dealing with this subject we think it not inopportune to contrast the careful and conscientious study of this great man in regard to the prevalence of unnatural vice amongst Parisian prostitutes <sup>1</sup> and the *causes* that originate it. "I cannot refrain here," he says, "from treating of a very important item in the history of the habits of prostitutes, but I am forced to do it with the utmost reserve. I am about to speak of those loves which a depraved taste contrary to nature impels some prostitutes to seek to satisfy among members of their own sex.

"These disgusting and monstrous *marriages*, so common in houses of correction, that but very few female prisoners can escape from them, are they as frequent among prostitutes as some people seem to think? The following are the details on that subject that I have been able to collect from all those who by their situation were able to make observations.

"Regarding the number of prostitutes addicted to

<sup>1</sup> *La Prostitution dans la Ville de Paris* considérée sous le Rapport de l'Hygiène Publique, de la Morale et de l'Administration par A. J. B. Parent Duchâtelet, 3ème édit. (Baillière et Fils, Paris, 1857).

this vice, I have found an extreme difference of opinion: there are some who pretend that all or nearly all of them abandon themselves passionately to it; others on the contrary have assured me that very few are given to it. This contradictory opinion was based with the former, not with the latter, solely upon a vague supposition, on some flying reports, gathered by chance here and there, and not upon a careful study of the question, destined to elucidate it, and having for basis a certain number of observations.

“This contradiction can be in great part explained by the fact that none of these women will ever admit of being addicted to this vice, for when they are questioned, they reply quickly and with impatience: *I am for men only, and I never was for women.* All the persons who have been enabled to study them at all moments of their life, and particularly in hospitals and prisons, have assured me that they are absolutely silent on that subject; that they are as ashamed of this vice for themselves as they are ashamed for their comrades who are given to it; those only in prison, who are really guilty, do not hesitate to shew themselves in their true light.

**Tribads despised by other Prostitutes.** Generally speaking, *tribads*, for that is the name given to these women addicted to unnatural practices, are despised and looked down upon by the other prostitutes; indeed to some of these they inspire a sort of horror which impels them to fly from and avoid them. During the moments of coming together and of conversation in prison they are not spared reproaches and jeers, but always in covered words; and even in their disputes, when they abuse each other in the coarsest language,

they still preserve a certain restraint on that point. Jealousy alone or the wish for revenge can induce them sometimes to denounce each other, but that is rarely observed.

A woman who kept a house of prostitution, and who was addicted to this vice, had received into her establishment a very pretty girl whom she wished to attach to herself; but the girl quitted the place solely for that reason, regretting at the same time, she said, the well-being and comforts of all kinds with which her mistress surrounded her.

A girl of low degree, while in a state bordering upon intoxication, wishing to do violence to one of her comrades who refused to comply with her desires, caused such a disturbance in the house that the police had to interfere. All the women attached to the brothel denounced her to the commissary of police as guilty of *a criminal assault*.

**How the Vice is contracted.** Some persons who have given me information on the subject, are of opinion that it is mostly with women keeping brothels that prostitutes contract the vice here in question, which may be attributed to the abundant food supplied to them, the idle life they lead and the conversations they hold with each other; but a crowd of other details tend to convince me that, if such conditions are not without influence, they act only upon a very small number, and the origin of these depraved tastes must be sought for elsewhere.

An observation made and repeated in the interior of a prison, the only place where it is possible to properly study certain tastes and inclinations which dominate among prostitutes, has proved that nearly all

the tribads belonged to the class of independent prostitutes (not attached to licensed brothels), and also that those who made themselves remarked by their tendency to pervert the others, had invariably passed some years inside of prisons.<sup>1</sup>

Who does not know, in fact, that it is in the prisons, and more especially in the prisons for women, that these shameful vices most generally prevail, and there are but few female prisoners who can resist, particularly if their detention extends over more than eighteen months or two years. It is towards the age of from twenty-five to thirty years that prostitutes usually take to this sort of libertinism, and after having already plied their trade during six, eight or ten years, unless they have passed some time in prison. If at times there are found young women novices in the business of prostitution who show similar inclinations, it is not that they were naturally impelled to it, but that they are more properly to be considered as the victims of others who have led them astray. There are but few old prostitutes who may not be ranked among the tribads; they at last come to have a horror of men, and to become the associates of thieves and of all that is most abject and most crapulous.

<sup>1</sup> It is in fact in prison, that women most often contract this shameful vice. Nearly all young girls, who remain some time in prison, are contaminated with it; this and other considerations, show the necessity of the cellular system.

The terms of the Regulations of 1824 mentioned by Parent-Duchâtelet are strictly observed, and the licensed houses are visited at night by the police to see that they are executed. But notwithstanding these precautions, corruption has progressed, and there are now but few prostitutes that are not tainted with it. How can it be otherwise, seeing that these unfortunate creatures meet only with contumely, humiliation and insult from men, who are often the very first to excite them to practise a vice which ought rather be to them a subject of horror.

It is worthy of remark that there is often a considerable disproportion of age and of charm between two women who conjoin in this manner; and what is likely to surprise, is, that, once the intimacy established, it is usually the younger and prettier who shows the greater attachment and more passionate love to the other.

**The Strange Affection of Tribads.** Whence comes this attachment, and how are these *liaisons* formed? I was able to procure in a prison communication of the correspondence between these tribads; I invariably found it romantic, full of the usual expressions employed by lovers, and evidencing throughout a much exalted imagination. The most curious specimen of the kind that I saw, was a series of letters addressed by one prisoner to another; the first of these was a declaration of love, but the style of which was veiled, covered, and extremely reserved; the second was more expansive; the last ones expressed in burning terms the most violent and unbridled passion.

In most cases the want of education excludes the manner of communication peculiar to cultivated minds; it is by caresses, care, attentions, kindnesses of all sorts, that the superannuated and sometimes even old prostitutes manage to seduce quite young girls, and succeed in attaching them to themselves in a really most astonishing manner. These old dames are then seen to work with extreme ardour in order to augment their gains and be able to make presents to those whom they want to seduce; they offer to do work for shops, and use all the powers that the art of seduction can suggest to them, to compensate by peculiar and artificial qualities, what in them is deficient, and which might tend to inspire aversion.

When such *liaisons* are established they present certain curious peculiarities which we will now endeavour to unveil.

With prostitutes the loss of a lover of the same sex is far different from the abandonment by a lover of the opposite sex. In the latter case, consolation is quickly found, another is soon met with who will cause the unfaithful one to be forgotten. But what a difference with the others! In fact their attachment approaches more to frenzy than to love: they are tormented by jealousy, and the dread of being supplanted and of thereby losing the object of their affections, makes them never quit each other, but watch each other's footsteps; they get *run in* for the same offences, and manage to quit the house of correction at the same time.

When they are taken to prison, supposing they are purposely placed in separate dormitories, there is no end to their observations, child-like complaints, cries and howls; they play all sorts of tricks so as to rejoin those from whom they would not be separated; they simulate illness so as to be sent to the infirmary, some indeed have been known, in that intention, to inflict very serious wounds upon themselves. Some of them, more cunning than all the others, and consummate mistresses of all the tricks of their trade, have applied to certain parts of their genital organs little pieces of caustic potash, by means of which were produced slight ulcerations so closely resembling venereal chancres that the most experienced surgeon might be misled. They have most of them a wonderful talent to simulate the itch, which they accomplish by pricking the parts, where that eruption usually shows itself, with a needle made red hot.



The abandonment of a tribad by the object of her affection becomes in a prison a circumstance requiring the closest vigilance on the part of the warders; the woman who has been abandoned is decided to take a striking revenge on the unfaithful one, as also on the other who has supplanted her; hence real duels in which the combatants employ as weapons the basins in which the food is served, and sometimes even with knives; but the instrument most frequently made use of in these single combats is the hair-comb. This often causes very serious wounds, mortal results have even been several times observed. Formerly such duels were of frequent occurrence in the prison of *La Force*,<sup>1</sup> and the governor, M. Chefdévillé, whenever he became cognizant of any infidelities of that kind, used to write to the Prefect of Police, for the authorisation to put into a separate place the woman who had thus become an object of hatred to another.

This hatred and rage among such excitable beings as prostitutes cannot last very long; her vengeance once sated, the abandoned woman seeks to bring back to her the unfaithful one, in which she sometimes succeeds; or if her efforts are useless, she attempts new conquests, and plies again her pernicious talents.

**Lawful Love thought Shocking.** There is, however, one case, which in itself is absolutely unpardonable, and demands perpetual revenge; that is when a woman quits another to attach herself to a man whom she makes her lover. This crime, we repeat, is one that is never to be forgiven. Nothing can cause it to be

<sup>1</sup> This prison was demolished a great many years ago. All female delinquents are now sent to the prison of Saint-Lazare, specially destined for women. (Trans.).

forgotten. Woe to her who has thus sinned! for, if she is not the stronger of the two, she is sure to get a beating every time she meets the other who thinks she has the right to reproach against her the most outrageous affront that a prostitute can receive.

This vengeance of a tribad who has been abandoned, under the circumstances above alluded to, presents a remarkable particularity, which is, that in such a case the other prostitutes never interfere, by offering their friendly offices *to endeavour to separate the combatants*, which they never fail to do in cases of ordinary disputes. But in the cases in point, they look on with indifference, and allow the quarrel to be settled as it may. Does this manner of acting result from any agreement or rule among themselves? or is it motivated by the contempt they entertain for creatures who, by the excess of their infamy, have plunged themselves even below their own level? We are inclined to adopt the latter explanation, but without maintaining that it is the more exact.

**Pregnancy frequent among them.** Several inspectors and some former warders of prisons, have informed us that pregnancy is more frequently met with in tribads than among other prostitutes who have not yet contracted this foul taste. This may be understood and to a certain extent explained. The same witnesses have also remarked that in these cases the pregnancy became the subject of jokes and of inuendoes throughout the prison, and that she who presented those symptoms was not the object of the particular care and attention which the imprisoned prostitutes are ready to show to their comrades who may happen to be in that situation.

It may therefore be taken for granted that tribads have come to the lowest stage of vice to which a human creature can descend, and that, for that very reason, they require to be more specially looked after by those who are charged with the supervision of prostitutes, but more particularly by those to whom is confided the direction of the prisons destined to receive these women.

The attention of the authorities has at various times been drawn to these unfortunates. For instance, in the police regulations of 1824, the keepers of brothels are expressly forbidden to allow any of their women to sleep two in the same bed,<sup>1</sup> and when on inspection at night any infraction of this regulation was noticed, the two delinquents were punished with several days imprisonment; the same severity is meted out to free prostitutes who are found in the same condition; lastly the license was withdrawn from a woman keeper of a brothel, because she was found in bed with one of her boarders.

In summing up these details, in considering the circumstances which, among prostitutes, contribute to develop these infamous proclivities, in studying at what age this vice generally begins to develop itself among them, taking also into consideration the limited number of prostitutes who continue their trade more than two or three years; finally, seeing how the tribads are treated, and despised by those who have not yet followed their example, it may be concluded that the number of those who have descended to the lowest stage of vice is far more limited than certain persons have asserted, and that it is impossible to say what is the exact proportion in which they stand to the

<sup>1</sup> These regulations are still in force.

others, but with some approximation to the truth it may be said that they do not constitute one fourth of the prostitutes actually plying their trade in the city of Paris.

The above details show how important it is that those who are charged to maintain order and good morals should know in their least particularities the customs and habits of prostitutes.

**Masturbation and Pederasty very rare amongst the Blacks.** The free Negro is neither a sodomite nor a pederast. He even masturbates very little. Besides, the rubbing of the hand on the slightly sensitive mucous surface of the circumcised gland would require a much longer time than in copulation before it produced emission. The uncircumcised Negro boy masturbates, by pulling the foreskin which he elongates considerably. But, when once he is circumcised, he considers it almost a disgrace to masturbate, for there are plenty of women with whom to satisfy his sexual needs. It is not the same with the slave, who, whether circumcised or not, has fewer facilities for copulation than the free Negro, and amongst the slaves we find, what we always find in collections of human beings when the female element is wanting. There is an exchange of reciprocal pederasty, and each is active and passive in turn. At least, that was the result of a medical examination I made, of two young Bambara Sharpshooters, who came from the station at Kita, where they had been set at liberty after the capture of a batch of slaves belonging to the Sarrah-holais caravan men. They enlisted at an early age, before they were twenty years of age. They confessed to me that, amongst the captives and slaves, pederastic practices were carried on so long as they

could not procure women, but ceased as soon as women were to be had. These two Sharpshooters, a black Castor and Pollux, continued their unnatural habits until they took, at Saint Louis, a wife in common between them, the divorced wife of a Sharpshooter, who was on an expedition in the interior.

**A Black Messalina.** She was a virago of about thirty years of age, and one of the finest specimens of the female Black. She came to Saint Louis quite young, and did not know where she was born, but from the shape of her body, I have always believed that she was a Bambara. She was of average height, thick-set, with enormous buttocks; a veritable Black Callipyge. From her bust there stuck out horizontally two pear-shaped breasts, as big as melons, which did not droop (she had never been a mother) and from which projected two black nipples, each as big as a thumb. Her belly, as round as a large pumpkin, showed a protruding vulva, and the prominent pubes was covered with a fleece, as hard and prickly as a hair-brush. The clitoris, which was of the size of the little finger, became erect at the least touch. She was one of the few Negresses who experienced pleasure in manual or buccal masturbation. The vulva was widely open, permitting the easy introduction of the four fingers together. The large and small lips were greatly developed. She had never undergone excision, having been brought to Saint Louis when very young, and the wife of the trader whose servant for life (read "slave") she was, had prostituted her to the Whites at a very early age. Like the Quartilla of Petronius, she did not remember ever having been a virgin.

At this time, she was dividing her favours between

two husbands, and a good many lovers, if report was to be believed. As she was my washerwoman, and had no objection to a glass of sangara, she used to recount to me the story of her campaigns in the interior, and how once she good-naturedly took compassion on the garrison of one of the posts, and in one night satisfied the Toubab sergeant, and fifteen Sharpshooters. I have spoken at some length about this woman, as to my mind she constituted a rare exception to the general rule, for such feminine lust is very rare amongst the Negresses. She well deserved the name of Messalina.<sup>1</sup>

**The Negro's Lust for the White Woman.** If the Negress has generally very little taste for the Toubab, we cannot say the same of the Black man for the White woman. It is quite an extravagance of erotic good taste for a Negro when he can get a *diggen Toubab*, but it is a whim that very few get an opportunity of satisfying. The Creoles of Saint Louis show the same repugnance for the Negro, as those of the Antilles or Guiana. As to Frenchwomen, there are very few of them in the colony, and they are generally the wives of officers, or functionaries, and their social position prevents them from committing any follies. Perhaps some one amongst them, being of a lascivious temperament, may feel a desire to know whether the Black is built differently from the White, but the fear of a coloured offspring damps the fire of her concupiscence. *Timor fructus nigri, initium prudentie*. I only knew of one White woman who prostituted herself to the Negroes, and she was hysterical.

<sup>1</sup> See note regarding MESSALINA VALERIA in "Excursus" to present chapter.

**Dr. Paul Moreau** (of Tours), cites a remarkable case which has some bearing on the lascivious woman alluded to, showing that these erotic proclivities are strictly speaking congenital. A little girl not yet three years old, lying down on the floor or leaning with force against a piece of furniture, used to agitate her body with singular violence. Her parents at first saw in this only play; but recognising with pain that it proceeded from a sort of libertinism, they endeavoured carefully to correct so unfortunate a habit, employing alternately caresses and prayers, or threats and shame, and lastly punishment: they seemed, however, in no wise to succeed.

The child grew up and the evil increased to such a degree that at table, in company, in church, at sight of an agreeable object, she gave herself up in all possible ways to these manœuvres, which were followed by copious ejaculation. On being questioned as to the moment when her paroxym was about to take place, she remained silent or else admitted she experienced great pleasure. At the moment of her crises she seemed to have almost entirely lost all sense of sight and of hearing. The threats and reprimands of her parents had the effect of making her abstain from giving way in their presence at least to her unhappy propensity; but, nevertheless, she sought for solitude in order to satisfy it: and often was she found exhausted and drowsy.

Nothing could stop this excess of lasciviousness; a physician was called in whose advice was without effect. Her parents then decided to marry her, and fixed their choice upon a very vigorous man. She became enceinte, and from that moment was exempt from her infirmity; but she always came out of the

most frequently repeated amorous assaults, fatigued but not satiated.

At last, her accouchement having been very laborious, she died under it. Her clitoris was of the size of a penis. The period of her greatest salacity lasted from the beginning to the end of spring, and during the whole of that time the patient exhaled the smell of a male-goat.

This lubricity was it seems hereditary. <sup>1</sup>

**A White Messalina.** This unfortunate woman made her husband ill by excessive copulation. I was obliged to send him to the hospital, to give him a little rest.

Being left alone in a small lodging, not far from the Negro quarter, in the North part of the town, she soon began to misconduct herself in a most scandalous manner. In the middle of the day, in the hottest hours, when you are sure not to find either a White man or a Creole in the street, she would sit, half naked, at her window, and make signs to any Negro who was passing. They came, at first singly, then by twos, by threes, and finally in parties, and all in turn assuaged their brutal passions upon her. They had never had such a good time. The scandal became so great that it reached the ears of her husband, and he obtained from the authorities permission to shut up his wife in the hospital. Ill she really was, for her erotic excesses had produced a severe affection of the womb. <sup>2</sup>

Moreau, says Krafft-Ebing, considers these cases peculiar to themselves, but he is certainly in error.

<sup>1</sup> *Ephémérides des curieux de la nature.*

<sup>2</sup> Refer, for the imaginative side, to Burton's "Nights" (Vol. I, Benares edit.) "The tale of the Ensorcelléd Prince."



The sexual complexus of symptoms is always but the partial manifestation of a general psychosis (mania, hallucinatory insanity?).

The essential element of the state of sexual excitement is a condition of psychical hyperæsthesia with involvement of the sexual sphere. The imagination calls up only sexual images, which may lead to hallucinations, illusions, and true hallucinatory delirium.

The most indifferent ideas excite sensual association, and the lustful colouring of the ideas and apperceptions is very much intensified.

The abnormal state of consciousness implicates the whole course of feeling and desire, and is accompanied by general physical excitement like that which accompanies coitus.

Giraud (*Annal. m'éd. psychol.*) has reported a case of rape of a little girl by a religious paranoiac, aged 43, who was temporarily erotic. Here, also, belongs a case of incest (Liman, *Vierteljahrsschr. f. ger. Med.*)

M. impregnated his daughter. His wife, mother of eighteen children, and herself pregnant by her husband, lodged the complaint. M. had had religious paranoia for two years. "It was revealed to me that I should beget the Eternal Son with my daughter. Then a man of flesh and blood would arise by my faith, who would be eighteen hundred years old. He would be a bridge between the Old and New Testaments." This command, which he deemed divine, was the cause of his insane act.

Sexual acts that have a pathological motive sometimes occur in persecutory paranoia.

A married woman of thirty had, by means of money and sweetmeats, enticed a boy of five, who played near her, handled his genitals, and then attempted coitus. She was a teacher, who had been betrayed and then cast off. Previously moral, for some time she had given herself to prostitution. The explanation of her immoral change was given, when it was found that she had various delusions of persecution, and thought she was under the secret influence of her seducer, who

impelled her to sexual acts. She also believed that the boy had been put in her way by her seducer. Coarse sensuality as a motive for her crime came less into consideration, as it would have been easy for her to satisfy sexual desire in a natural way.

(Küssner, *Berl. Klin. Wochenschrift*.)

Cullere ("Perversions sexuelles chez les persécutés," in *Annal. médico-psychol.*, March, 1886) has reported similar cases, the case of a patient who, suffering with paranoia sexualis persecutoria, tried to violate his sister, giving as a reason that the impulse was given him by Bonapartists.

In hysteria the sexual life is very frequently abnormal; indeed, always in predisposed individuals. All the possible anomalies of the sexual function may occur here, with sudden changes and peculiar activity; and, on an hereditary degenerate basis and in moral imbecility, they may appear in the most perverse forms. The abnormal change and inversion of the sexual feeling are never without effect upon the patient's disposition.

The following case, reported by Giraud, is one of this nature worthy of repetition:—

Marian L., of Bordeaux. At night, while the household was asleep under the influence of narcotics she had administered, she had given the children of the house to her lover for sexual enjoyment, and had looked on at the immoral acts. It was found that L. was hysterical (hemianæsthesia and convulsive attacks), but before her illness she had been a moral, trustworthy person. Since her illness she had become a shameless prostitute, and lost all moral sense.

In the hysterical the sexual sphere is often abnormally excited. This excitement may be intermittent (menstrual?). Shameless prostitution, even in married

women, may result. In a milder form the sexual impulse expresses itself in onanism, going about in a room naked, smearing the person with urine and other things, or wearing male attire, etc.

Schüle (*Klin. Psychiatric*, 1886, p. 237) finds very frequently an abnormally intense sexual impulsé "which disposes girls, and even women living in happy marriage, to become Messalinas."

The author cited knows cases in which, on the wedding-journey, attempts at flight with men, who had been accidentally met, were made; and respected wives who entered into *liaisons*, and sacrificed everything to their insatiable impulse.

In hysterical insanity the abnormally intense sexual impulse may express itself in delusions of jealousy, unfounded accusations against men for immoral acts,<sup>1</sup> hallucinations of coitus,<sup>2</sup> etc.

Occasionally frigidity may occur, with absence of lustful feeling,—due, for the most part, to genital anæsthesia.

**A White Woman violated by a Negro.** A Frenchwoman, of whom I have previously spoken, Mme D\*\*\*, was the victim of a horrible outrage. During the epidemic of yellow fever, she had lost both her husband and her son. I attended them, but I could not, in spite of all my efforts, persuade her, when she fell ill in her turn, to enter the hospital,

<sup>1</sup> *Vide* Fall Merlac, in the author's *Lehrb. d. ger. Psychopathol.*, 2. Aufl., p. 222.—Morel, *Traité des maladies mentales*, p. 687.—Légrand, *La folie*, p. 337. Process La Roncière, in *Annal. d'hyg.*, 1e Série, IV; 3e Série, XXII.

<sup>2</sup> The incubus in the witch-trials of the Middle Ages depended on them.

which was already crowded. Her house and mine were both in the Negro quarter. She had no one to assist her but Negresses, whose attentions are well meant but not very useful. I had no hope of saving her, and one day diagnosed that she would die in the course of the night. I told a Negress, her neighbour and servant, to attend to her as usual, but to leave her quiet if she did not ask for anything.

Being on duty, and obliged to pass the night at the hospital, I could not return until the following morning. Mme D\*\*\* was dead. The Negress thought she was dead at about three o'clock in the morning, and had then left the house, after having covered the body with a sheet; when she came again in the morning at seven o'clock, a little before I did, she had found the sheet on the ground, and the body of Mme D\*\*\* lying across the bed, with the chemise removed. The Negress declared that she had shut the door, to prevent any animals entering, but one of the windows was open; the house was of only one floor. I saw at the first glance, that the face of the dead woman presented a peculiar appearance of suffering and horror. The body bore on the breasts marks of bites, and large bruises. The nipple of the left breast was almost completely torn off. Serious injuries had been done to the genital organs. These were well formed, the clitoris of a normal size, but the vulva was widely open. The great lips were parted, showing the vagina gaping. You could not distinguish any trace of the myrtiform caruncula, the fork, the navel pit, or the vestibule. The entrance to the womb, distended to such an extent as to admit a child's hand, was in place, but the mucous surface of the passage was hanging down, as it is in the case of women who have

had a great number of children, or who frequently indulge in copulation. The finger met with clots of blood, which obstructed the bottom of the wound, and I could feel that the "tench's nose" had lost its usual power of resistance, and could be pushed back. The whole genital apparatus had the appearance of having been pounded, with a hard wooden pestle. There was not the slightest doubt in my mind, but that Mme D\*\*\* had been violated before her death. The Negress servant had left early, in order not to be present at her death, and a Toucouleur burglar (perhaps even several—unless it was the neighbours) had entered the chamber of the unfortunate woman, and outraged her. It is very probable that the poor woman, so martyred, had recovered consciousness before dying; from the expression of the face this might be guessed at all events. Mme D\*\*\*'s house was rather removed from the others, and near the bank of the river. The neighbours had heard nothing, and their dogs had not barked, or at least not more than usual. An enquiry discovered nothing, and in the midst of the general confusion, which the yellow fever had created throughout the entire colony of Saint Louis, the tragical end of Mme D\*\*\* passed unnoticed.<sup>1</sup>

**Taylor on Raping Adult Women.** In this case we have, of course, a woman in a weak or rather

<sup>1</sup> For a similar case that occurred to the *Cantinière* of a French regiment during the occupation under the Second Empire, see the realistic story of my friend M. Hector France, *La Vache enragée*, which appeared, together with other tales, some years ago in *Le Réveil*, under the general title of *Musc, Haschish et Sang*. The present editor has in hand, we understand, an English edition of these stories. Sir Rich. F. Burton refers to this work in very high terms in one of his notes to the "*Nights*."

helpless condition. Mention has often been made of the possibility of committing rape on adult women in a good state of health and possessing normal strength. Napoleon, in an anecdote recounting the story of the woman who came in tears to him with a complaint of having been violated by one of his soldiers, is said to have drawn his sword and wriggled the empty scabbard before her face in demonstration of the absurdity of her tale unless she had been a consenting party. This incident is also related as having taken place between Queen Elizabeth (of England) and one of her waiting-women who complained of a courtier; and we are more inclined to believe it emanated from a woman's wit than from a man's. But it is not advisable to give too much account to "old wives' fables". It is a question which properly belongs to Medical Jurisprudence, and it is to one of the great English exponents of this science that we now turn. Saith our author: <sup>1</sup>

"Some medical jurists have argued that a rape cannot be perpetrated on an adult woman of good health and vigour; and they have treated all accusations made under these circumstances as false. Whether, on any criminal charge, a rape has been committed or not, is of course a question of fact for a jury and not for a medical witness. The fact of the crime having been actually perpetrated, can be determined only from the evidence of the prosecutrix and of other witnesses; still a medical man may be able to point out to the court circumstances which might otherwise escape notice. Setting aside the cases of infants, idiots,

<sup>1</sup> *Vide* Taylor's *Principles and Practice of Medical Jurisprudence*, 4th edit. by Thomas Stevenson, M.D., Lond. Vol. II, Lond. Churchill, 1894.

lunatics, and weak and delicate or aged women, it does not appear probable that intercourse could be accomplished against the consent of a healthy adult, except under the following conditions :—

1. When narcotics or intoxicating liquids have been administered to her, either by the prisoner or through his collusion. It matters not, in a case of this kind, whether the narcotics have been given merely for the purpose of exciting the female, or with the deliberate intention of having intercourse with her while she was intoxicated, the prisoner is equally guilty.<sup>1</sup> The nature of the substance whereby insensibility is produced is of course unimportant. Thus the vapours of ether and chloroform have been criminally used in attempts at rape. In a case which occurred in France, a dentist was convicted of a rape upon a woman, to whom he had administered the vapour of ether. The prosecutrix was not perfectly unconscious, but she was rendered wholly unable to offer any resistance.<sup>2</sup> A dentist was convicted of rape under somewhat similar circumstances in the United States, but it was thought that the woman had made the charge under some delusion. In *REG. v. SNAREY* (Winchester Lent Ass., 1859), there was a clear attempt at fraud. The prosecutrix asserted that she was INSTANTLY rendered insensible by the prisoner forcibly applying a handkerchief to her face, and she accused him of having committed a rape upon her. The charge was disproved by a distinct alibi, as well as by the improbability of all the circumstances.

Casper met with a solitary case in which a girl, æt.

<sup>1</sup> See *REG. v. CAMPLIN*, *Law Times*, June 28th, 1845; also *Med. Gaz.*, vol. 36, p. 433.

<sup>2</sup> *Med. Gaz.*, vol. 40, p. 865.

16, accused a man of having had intercourse with her while she was sleeping in her bed, of which she was not conscious until he was in the act of withdrawing from her. On her own statement she was VIRGO INTACTA up to the date of this occurrence. Upon the facts of the case, Casper came to the conclusion that, if her statement was true, the man could not have had intercourse with her without causing pain and rousing her to a consciousness of her position. The hymen was not destroyed, but presented lacerations in two places. This and other facts showed that there had been intercourse, but did not prove that this had taken place without the consciousness of the woman.<sup>1</sup> In WHITE v. HOWARTH,<sup>2</sup> it was alleged that the defendant's daughter, having gone to consult the plaintiff, who was a dentist, he took an opportunity of rendering her suddenly insensible by chloroform, and then had intercourse with her. In cross-examination, however, it transpired that the girl was not rendered insensible at all, but was conscious of all that was going on, and she might have given an alarm but did not. Most of these stories, when properly examined, will be found inconsistent and untrue. It is not the property of chloroform or of any narcotic substance, in a non-fatal dose, to render a person instantaneously insensible and powerless. In BROMWICH v. WATERS<sup>3</sup> it was alleged on the part of the plaintiff, that the defendant had given to a woman some liquid, which she had only tasted, and then suddenly became unconscious. It was suggested that while in this state the defendant had had intercourse with her, which he

<sup>1</sup> Klin. Novellen, 1863, p. 31.

<sup>2</sup> Liverpool Wint. Ass., 1861.

<sup>3</sup> Chester Lent Ass., 1863, p. 253, *ante*.



denied; the woman herself alleged that she was not conscious of her pregnancy until some months after this visit. But such symptoms could not be reasonably ascribed to any of the known narcotic substances. If given in a non-fatal dose their effects are slowly and gradually produced; if they come on in a few minutes, the dose must have been large, and then it is probable the person would die. There is no doubt that many of the charges made against medical men and dentists by women who allege that they have been violated whilst under the influence of anæsthetics are false charges. Anæsthetics stimulate the sexual functions, and the anogenital region is the last to give up its sensitiveness.<sup>1</sup> These charges are sometimes made in all good faith by modest females. A woman under the partial influence of an anæsthetic may mistake the forcible attempts to restrain her movements, whilst she is passing through the preliminary stage of excitement induced by the anæsthetic, for an attempt upon her person. In one instance, a lady engaged to be married was accompanied to a dentist by her affianced husband. Chloroform was given, and a tooth extracted in the presence of this gentleman. She could hardly be convinced that the dentist had not made an attempt upon her chastity.

**Evidence of Signs of Violence.** We have seen from the preceding section that the English law is very severe in the punishment dealt out to those who dare to trifle with woman's honour. But sometimes the cleverest jurist alive is non-plussed by the absence of any external marks which would indicate that force had been used. The charges of prostitutes, for instance,

<sup>1</sup> Bull. of the Medico-Legal Soc. of New York, May and Dec., 1881.

are received with suspicion and closely scrutinised. Something more than medical evidence would be required to establish a charge under these circumstances. The question turns here, as all cases of rape upon adult women, on the fact of *consent* having been previously given or not. This is the point at which the greater number of these cases of alleged rape break down; and it need hardly be observed, that this question has no relation to the duties of a medical witness; all that he can do is to establish, occasionally, whether or not sexual intercourse has been had with or without some violence. It is obvious that there may be marks of violence about the pudendum or on the person, and yet the conduct of the woman may have been such as to imply consent on her part: we must not suppose that medical proof of intercourse is tantamount to legal proof of rape. When a woman has already been in habits of sexual intercourse, there is commonly much less injury done to the genital organs. The hymen will, in these cases, be found destroyed and the vulva dilated. Still, as the intercourse is presumed to be against the consent of the women, it is most likely that when there has been a proper resistance, some injury will be apparent on the pudendum; and there will be also, probably, extensive marks of violence on the body and limbs. These cases are generally determined without medical evidence by the deposition of the woman, corroborated, as it should always be, by circumstances. This statement regarding the presence of *marks of violence* on the pudendum of a married woman, on whom a rape is alleged to have been committed, requires some qualification. In two cases of rape on married women, in which the crime was completed in spite of the resistance of the women, there were no

marks of violence on the genital organs in either case. In one,<sup>1</sup> it appears, that while an accomplice held the head of the woman with her face downwards between his thighs, the prisoner had forcible intercourse with her from behind, - her thighs having been first widely separated. In the second case an accomplice held the woman down on a bed by her neck, while the prisoner separated her thighs, and thus had intercourse with her. She was examined nine hours afterwards by an experienced surgeon, and he found no mark or trace of violence on or anywhere near her pudendum. There were bruises on her arms, neck, and legs, where she had been forcibly held down. In each of these cases, it will be seen that the woman had not to struggle with a single assailant; and there can be no doubt that, if a married woman is rendered powerless by many persons being combined against her, or if rendered insensible by intoxicating drinks or narcotic vapours, a rape may be perpetrated, without any injury whatever to the genital organs. A separation of the thighs in a married woman will cause such a dilatation of the parts, as to render it easy for the male organ to penetrate the vagina without leaving any traces of violence on the labia or the female organs generally.

On the other hand, the vagina may be the seat of violence, and no marks to indicate a struggle or the application of force be found on the body. A woman was knocked down, her clothes were pulled over her face, and a rape was perpetrated by the assailant. In the position in which she was held, with her arms and hands covered over, she was half suffocated, and unable to offer any effectual resistance. She was examined on the evening of the day of the

<sup>1</sup> REG. v. OWEN AND OTHERS (Oxford Circ., 1839).

assault. No marks of violence were found on her body, but the mucous membrane of the vagina at its commencement was contused, and in some portions lacerated; and blood was oozing from these parts. It was considered that, under these circumstances, the statement of the woman was consistent with the fact that there were no marks of violence on her body. There was no reason to suppose that the injury to the vagina had been caused in any other way than by a criminal assault.

**Trick of a Negro to get a White Woman.** I had, as boy, in my service, a young Sarrakholais named Demba, sixteen years old, and therefore, of course, past the age of puberty, and none the worse for being one of the finest specimens of his race. He was the son of a *laptot*, who had brought him to Saint Louis when quite young,—in his tenth year. At twelve years old, he had been servant to an officer of Spahis. This officer had resided a long time in Algiers, and was the intimate friend of an official, who had also come from Algiers, and had married an Algerian woman of Spanish descent.

The intimacy between the two friends was carried to such an extent, that the officer, who lived next door to the official (there was a terrace connecting the two houses), was constantly in the house of the latter. The wife of the official, a woman of ardent temperament and warm passions, was, as may be guessed, the mistress of the officer, and when her husband had gone to his bureau, used to go along the terrace to her lover's room. Demba, the Negro boy, served as the messenger of love, and during the absence of the husband, watched at the door in case of his sudden

and unexpected return. One day it happened that the husband had already left, and the lady had just entered her lover's room, when the officer was called away, on some military duty requiring his immediate attendance. The Negro boy, who was a very handsome lad, with eyes like a gazelle, and a form like an antique aun, but already a man, so far as the size of his genital apparatus was concerned, though he had not yet arrived at the age of puberty, ventured to enter the chamber where the lady was still fretting over the absence of her lover. I cannot describe here, in full and realistically, the scene in which Demba showed the lady, proofs in hand, that he was in love with her, and that he was of a size to satisfy her desires. I will content myself with saying that the pleasure of the lady was all the greater, since the Negro boy, though capable of taking his master's place, in respect to the dimensions of his penis, being still under the age of puberty, did not secrete any seed, and the copulation could go on for an indefinite time, without any danger of producing fruit— a double advantage of pleasure and security.

I had this story from the Negro boy himself. The young rascal, who was as intelligent as he was unscrupulous, also related to me the following anecdote. <sup>1</sup>

**A Little White Girl deflowered by a Negro.**  
He related to me, that when he was hardly more than

<sup>1</sup> This inordinate salaciousness in the Negro (man) is an established fact, and has given rise to more lynchings in the Southern States of America than anything else, cases of robbery and brigandage not excepted. The *Scented Garden* of the Sheikh Nafzawi records two or more notable cases of Negro lust and brutality, and Burton's note (on page 6 BENARES edit, of Vol. I of his *Nights*) respecting the genital organs of the Zanzibar Negroes, will recur to all students of Anthropology.

ten years old, and came to Saint Louis, his father, a *laptot* in the employ of a European merchant of Saint Louis, procured him a place in the merchant's house, as boy. This merchant had married a Signare (a coloured Creole) from Gorea, and had a little daughter almost of the same age as the young Negro, but who was nubile, for, according to the Negro boy, she made blood (*sic*). Anyhow, her parents did not distrust him, and did not look very well after their daughter, and she, with the lasciviousness natural to coloured girls, took the Negro boy for her lover. She used to rise in the night, and go into the warehouse where he slept. Their amorous delights were carried on, quietly and mysteriously, for a year, but were at last discovered by traces of menstrual blood, which were found one day on some flour sacks, which had served for their improvised bed of love. The Negro boy was turned out of doors with a good kicking, and the girl was sent to a boarding school at Bordeaux, to complete an education that had commenced so well. <sup>1</sup>

## EXCURSUS TO CHAPTER VIII.

### THE CHARACTER OF MESSALINA VALERIA. <sup>2</sup>

Although often referred to, the real character of this "lady of lust and death" is little known. She would probably be regarded by the medical profession to-day as a "case" of uterine fever:—

<sup>1</sup> See Burton's *Nights* (Vol. II, page 49 of the BENARES edition) for a note by the chevalier on the criminal connection of Negro boys with White girls. The confiding parents who entrust their children to the care of these enterprising Blacks too often suffer a rude awakening. We shall probably revert to this subject later.

<sup>2</sup> From DR. PAUL MOREAU, *Aberrations du Sens Génésique*.

There are vices, said Serviez (in 1728), as well as virtues, which seem to be hereditary in families. The bad examples of fathers sometimes spread a sort of contagion which contaminates their descendants, and a witty lady once said in elegant language "that a coquettish mother would rarely engender strict daughters."

Valeria Messalina is an unhappy example which confirms this maxim. Born of a mother not over virtuous, she imitated and even surpassed her in her debauches. Her life was filled with crime, she stained her reputation with the most shameful and crying licentiousness. Her prostitutions were altogether infamous, her lewdness was beyond measure, and her dissolution public and unlimited. The most brutal pleasures were those which had the liveliest attraction for her, and the most horrible licentiousness revealed itself to her in seductive garb. The only thing she looked upon with eyes of horror was virtue, and what gave her the least trouble was her reputation. She forgot her dignity, her birth, the natural modesty of her sex, the fidelity she owed to her husband and to her emperor, to give herself up brutally to her passions, without any care for decency, and without fear of the fate of those whom she resembled. Never was such dissolution seen before.

She was the daughter of Valerius Messala Barbatus and of Lepida who was accused of prostitution and of sorcery, and of having had incestuous intercourse with her brother Domitius Ahenobarbus. It was this impure spring that gave birth to a stream still more impure. She was married to her cousin, the emperor Claudius.

Messalina had been gifted by nature with so violent a tendency for lechery, that it was very difficult for her

to contain herself within the legitimate bounds of marriage, too limited for a heart burning with a thousand desires.

She had beauty and credit enough to attract lovers and too little virtue to let them long languish. The corruption of her temperament awakened her lubricity; the love of riches and of great inheritances excited her cruelty against those who were rich, so that debauchery and avarice were the two baneful things which underlay all the desires and all the actions of this infamous princess.

Messalina thought only of satisfying her passions; she made those who were virtuous enough to resist her shameful advances suffer from her cruelty. She accused those who would not consent to be her accomplices of crimes against the State, and the penalty of their resistance was death. In this way she caused her brother-in-law Silanus, who had repelled with horror all her offers, to be put to death . . . and how many others!

Such extravagant lubricity would allow no limit to the crimes of this princess. Always athirst for pleasure, she was not satisfied with plunging brutally into the grossest and most infamous debauchery, but gave herself up to the first-comer, and sacrificed everything to her burning desires, without being ever able to gratify them to satiety. She wanted still to have companions and imitators of her prostitutions; and authority having great influence, she thought to diminish the horror of her infamies in associating in her crimes ladies belonging to the highest families in Rome, whom she forced to live with her in shameful libertinism.

Further, in order to carry her brutality to the last



point, she forced them to prostitute themselves to people abandoned to debauchery in presence of their husbands, whom she made the witnesses of their infamies and often the accomplices and approvers of their crimes.

Juvenal sketched a fearful but sublime picture of the libertinism of Messalina.

We beg permission to quote:—

### EXTRACT FROM JUVENAL'S

#### SIXTH SATIRE.

Respice rivalet Divorum: Claudius audi  
 Quæ tulerit. Dormire virum quum senserat uxor,  
 Ausa Palatino tegetem præferre cubili,  
 Sumere nocturnos meretrix augusta cucullos,  
 Linquebat, comite ancilla non amplius una;  
 Et nigrum flavo crinem abscondente galero,  
 Intravit calidum veteri centone lupanar,  
 Et cellam vacuum atque suam: tunc nuda papillis,  
 Prostitit auratis, titulum mentita Lyciscæ,  
 Ostenditque tuum, generose Britannice, ventrem.  
 Excepit blanda intrantes, atque æra poposcit,  
 Et resupina jacens multorum absorbit ictus.  
 Mox, lenone suas jam dimitteute puellas,  
 Tristis abijt: sed quod potuit, tamen ultima cellam  
 Clausit, adhuc ardens rigidæ tentigine vulvæ,  
 Et lassata viris, sed non satiata recessit.  
 Obscurisque genis turpis, fumoque lucernæ  
 Fœda, lupanaris tulit ad pulvinar odorem.

Juvenal, Sat. vi. 115—132.

It is no easy task to render into English the vigour of the original: for those unacquainted with Latin we offer the following translation.

"Look at the rivals of the Gods: hear the treatment Claudius had to bear. Soon as ever his consort saw her husband was asleep, recklessly preferring a pallet to the Palace bed and donning the hood of night-walkers, the Imperial harlot would leave his side, accompanied by a single maid; <sup>1</sup> and hiding her dark hair under a yellow wimple, entered the reeking brothel with its patchwork quilts, and made for the chamber that stood vacant, her own. Then naked and with gilded nipples she took her stand for hire, under the feigned name of Lycisca, <sup>2</sup> and exposed the Βελλα that bore you, noble Germanicus, to all. She welcomed her visitors with a fawning smile, and asked for the fee, and throwing herself on her Βεζζ drank in the Βεαζ of many lovers. Presently, when the whore-master dismissed his girls, reluctantly she left; but doing all she could to delay, was the last to close her chamber, still raging with the lust of a turgid womb; and retired, wearied with men, but unsatisfied. Then, with soiled face and darkling cheeks, and rank with the lamp's smoke, she carried the stench of the brothel to the Emperor's couch."

We append also Gifford's well-known metrical translation of the passage.

Turn to the rivals of the Immortal Powers,  
And mark how like their fortunes are to ours.  
Claudius had scarce begun his eyes to close,

<sup>1</sup> This confidante, according to Pliny (lib. VII), was one of the most famous prostitutes known in Rome; he adds that she even at times surpassed her mistress: *eamque die ac nocte superaret quinto et vicesimo concubitu*.

<sup>2</sup> The haunts of vice in Rome were divided into little cells, on the doors of which could be read the names of each of the courtesans who occupied them.

Ere from his side his Messalina rose ;  
(Accustom'd long the bed of state to slight,  
For the rank mattress, and the hood of night ;)   
And with one maid, and her dark hair conceal'd  
Beneath a yellow tire, a strumpet veil'd !  
She slipt into the stews, unseen, unknown,  
And hir'd a cell, yet recking, for her own.  
There flinging off her dress, the imperial whore  
Stood with bare breasts, and gilded, at the door,  
And shew'd, Britannicus, to all that came,  
The womb that bore thee, in Lycisca's name :  
Allur'd the passers by with many a wile,  
And ask'd her price, and took it, with a smile.  
And when the hour of business was expir'd,  
And all the girls dismiss'd, with sighs retir'd ;  
Yet what she could, she did ; slowly she past,  
And saw her man, and shut her cell the last.  
Still raging with the fever of desire,  
Her veins all turgid, and her blood all fire,  
Exhausted, but unsatisfied, she sought  
Her home, and to the Emperor's pillow brought,  
Checks rank with sweat, limbs drench'd with poison-  
ous dews,  
The steam of lamps, and odour of the stews !

It is useless to insist further upon this woman who carried impudicity to such a point that it would be impossible, without shame, to write the entire history of her obscenities. The few extracts that we have given amply suffice to demonstrate the really morbid character of her debaucheries.

*Des Aberrations du Sens Génésique*, Dr. Paul Moreau, Paris, 1880, 8vo., p. 30—33.

## CHAPTER IX.

*Differences between the organs of generation of the various races of Senegal.*

**Races of Senegal, their Genital Organs.** So far as I was able to judge from a certain number of observations, although all the races of Senegal present common characteristics as to their genital organs, nevertheless certain differences may be found between them.

Amongst those people who have a Semitic origin, the yard is less developed when in a flaccid condition, and the difference when in a state of erection is more considerable, than in the Black of pure race, as the Wolof for instance. I have already said that there is an infiltration of Semitic blood amongst the Peulhs and Sarrakholais.

In the Peulh, the penis is relatively smaller than in the pure Black, but the testicles are more developed. In its shape, the yard much resembles that of the Mulatto. Moreover, there are Peulhs who differ little, as to general colour, from certain Mulattos. However, the ordinary hue of the body is a reddish brown, whilst that of the Mulatto is rather a yellow brown. The mucous surfaces of the lips, the gland, and the vulva, in the Peulh, are a little darker than in the half-breed between the White and the Black.

With the Sarrakholais, who, according to Dr. Lota,

are a cross between the Peulhs and the pure Black race, the male organ of generation is not sensibly smaller than that of the Wolof, and presents the same characteristic of being very large when it is flaccid. But as the Sarrahkholais have a general tint of skin a reddish brown, similar to that of cooked chocolate, we find in them the mucous surface of the lips, the gland, and the vulva, to be a little lighter than that of the skin of the penis, and of a hue much resembling that of the Zambo of Guiana.

The other races,—the Wolofs, Kassonkés, Malinkés, Toucouleurs, Bambaras, etc.—present the common characteristic which is a type of the race,—that is to say that the penis is almost as large when flabby as it is in a state of erection, and the external mucous surfaces are of the same black colour as the skin. It was amongst the Malinkés of Kita, that I found the most developed penis, and notably the one of the maximum dimensions, being nearly twelve inches in length, by a diameter exceeding  $2\frac{2}{3}$  inches. This was a terrific machine, and except for a slight difference in length, was more like the yard of a donkey than that of a man. The unfortunate Sharpshooter who possessed this “spike” could not find a Negress large enough to receive him with pleasure, and he was an object of terror to all the feminine sex.

## PART THE FOURTH.—OCEANIA.

### NEW CALEDONIA.

#### THE NEW HEBRIDES—TAHITI.

### CHAPTER I.

*My stay in New Caledonia.—Anthropological characteristics of the Kanaka of New Caledonia.—The Kanaka "Popinée".—Degraded condition of the Popinée.—The genital organs of the Kanaka race.—Circumcision at the age of puberty.—Seclusion of girls at puberty.—"Hunting the Snake".—Beating as a means of purification.—Woman during the menstrual period.—The Kanaka virgin.—Division of the Kanaka race into independent and hostile tribes.—The man's "manou".—Strange modesty of the Kanaka.—The girdle of the Popinée.—A few words about manners and customs.—The position of the Chief in the social state.—Habitations.—Food.—The Kanaka stove.—Beliefs and superstitions.—The wizard-doctor (Takata).—Prof. Frazer on "Killing the God".*

**My Stay in New Caledonia.** I arrived in New Caledonia at the moment when the fierce insurrection of the natives, which commenced in 1878, had just finished. It had cost the Colony two years of war. Everyone remembered incidents of the struggle, and I collected a good deal of information from eye-witnesses whose evidence could be trusted.

In order, however, not to unduly lengthen this book, I will say nothing about the Europeans in New Ca-

ledonia, except the transported convicts, who have special and peculiar manners and customs.

**Anthropological Characteristics of the New Caledonian Kanaka.** New Caledonia was colonised by the Melanesian Negro in the first place, and afterwards received the accession of a superior race,—the Maoris. According to the greater or less infusion of Maori blood, which is different in the various tribes, the tint varies considerably, from a smoky black to chocolate, and to a dark Florentine bronze with coppery gleams. On the east coast, you more especially find tribes of a lighter colour. The Kanaka, therefore, is rather a Negro half-breed than a real Negro, and even when the colour of his skin is darkest, it is impossible to confound him with the Negro of Africa. In fact, his head differs notably from that of the African. It is asymmetric, the facial angle is wider, the forehead is open, high, narrow, and convex. The skull is flattened across, especially in the temporal region. It is covered with woolly hair, stiffer and less curly than that of the Negro, and which is often stubbly, which is never the case with the hair of the Negro. The eyes are widely open, but the conjunctiva is often injected with streaks of blood, which gives them a fierce expression. The cheek-bones are slightly projecting, the jaw prognathous. The lips are fairly thick, and are turned back, the mouth wide, the teeth very fine, and regular. The Kanaka has nearly always a moustache, and often a good sized beard, which is rarely the case with the African. The colour of the hair and beard is a dark black, but you often find men who have the hair and beard a fine coppery red as clear and bright as that of the European.

But, more especially, it is in the exactness of his proportions, and the regularity of form of his body, that the New Caledonian excels. The race is generally thin and supple; the obesity of the European never vulgarises and disfigures his shape. The arms and legs are not of a disproportionate length, as in the Negro. The muscles, which are hidden in the flesh during youth, assume a vigorous projection in virility; those of the arms are often as well developed as in a robust European; those of the thighs and legs are less so, but they are firm and nervous. The Kanaka is indefatigable on the march, especially if animated by pleasure, or passion.

**The Kanaka Popinée.** This is the name given in New Caledonia, to the fairest half of the human race, which in this country is incontestably the ugliest. In fact, there exists such a striking difference between the two sexes in respect to beauty, that one is almost inclined to wonder whether the male Kanaka has not the right to consider such a companion as much below him, or whether, on the other hand, it is the state of degradation in which the woman lives that has made her so ugly. The hair of the woman is short and frizzled, and is worn in a ball-shaped knob like the helmet of a Bavarian soldier. Whilst she is a young girl, the Popinée is worth looking at. The breasts, which are arch-shaped, are firm, and though she is generally slender, her form is fairly well rounded, and her skin soft. But this fleeting beauty lasts but for a flash, and the Popinée soon withers under the hard existence that savage life compels her to lead. The skin dries, the scars, with which she covers herself as a sign of mourning, render her repulsive, and mater-



nity completes the work. Suckling greatly develops the breast, which lengthens and falls naturally, although the practice of sub-cutaneous incision is unknown to her. The nipple of the breast is large and black. When she no longer gives suck, the breast remains flabby and wrinkled, and falls down like a she-goat's udder. The belly shows several parallel wrinkles, and the skin hangs down over the pubes, like an old kitchen apron. An old Kanaka Popinée is an object of disgust, whereas the maid, even when aged, always retains a certain carriage. A young Kanaka of twenty, on the contrary, is a magnificent specimen of the race, and resembles an antique bronze.

**Degradation of the Popinée.** Every day, the unfortunate Popinée works like a beast of burden. She does all the work for the squad (I use this word purposely) both in cultivation and war. On the march she carries the provisions, the culinary utensils, the tools. She marches on and on indefinitely, weighed down by her burden; if she gets weak, a good blow with the handle of a war club will restore her strength. At night the she-donkey with four legs can sleep on its litter, but the Popinée cannot. She must satisfy the passions of the squad, and, even when she is pregnant, this double work is hardly interrupted by child-birth.

The average height of the women is much inferior to that of the men, and in this respect there is nearly the proportion between the two sexes as in our own race. The women suckle their children for a very long time---from three to five years. The oppression under which they groan, the hard work put upon them, and the privations which are too often their lot, rapidly wear out the strength of their constitution.

**The Genital Organs of the Kanaka Race.** The genital organs of the man are well-proportioned, but much less developed than those of the Negro. They resemble rather those of the South European, both as to shape and dimensions, whether flaccid or erect, though a little superior in size. The penis, when in erection, is from  $5\frac{3}{4}$  to  $7\frac{1}{4}$  inches in length by  $1\frac{1}{2}$  to 2 inches in diameter—rarely more. Once only did I find a penis of  $7\frac{3}{4}$  inches. This size, on the contrary, is very frequent amongst the African Negroes. The average appeared to be  $6\frac{1}{2}$  inches by  $1\frac{3}{4}$  inches. The testicles are as well developed in length as those of the European, but appeared to me to be a little flatter. In the colour of the mucous surface of the lips, the gland, and the vulva, the Kanaka also resembles the European. With those natives who have the skin of a smoky black colour, the mucous surfaces are never black, as they are in the Negro. It is of a fairly bright red, darkened by a touch of sepia. With those who have the skin the colour of Florentine bronze (they are almost pure Maoris) the mucous surface is of a bright red, toned down by light sienna,—almost the colour of red brick.

The reader must bear in mind that we must go back to the Quadroon (three quarters white), and should still find the mucous surfaces not so light and bright as in the Kanaka. I shall revert to this subject, when I compare the organ of the African Negro with that of the Melanesian Black of Australia. It may be said, that in the coloured man, a cross-breed between the White and the Black, the mucous surface of the gland is darker than the skin of the penis. With the Kanaka it is absolutely quite the contrary, who in this anthropological peculiarity resembles the South Italian,

the Sicilian for instance, who often has the skin of the penis and the scrotum very brown, and the gland bright red. The pubes is covered with a black and curly fleece, —red, in individuals of that colour—and fairly abundant.

**Circumcision at Puberty.** Usually, in the boy before the age of puberty the foreskin is fairly long. At the age of puberty, in certain tribes,—generally speaking, those who have the darkest skin and who live on the western coast (such as the Koné tribe) — they make those boys who have phimosis, and whose gland does not skin easily, undergo a sort of demi-circumcision. The surgeon-sorcerer of the tribe splits the upper part of the foreskin, with a piece of quartz, sharpened and polished, down to the crown of the gland, a length of about an inch.

This operation, which is much less painful than the complete circumcision of the Negro, produces almost the same effect, and the gland, even when in a flaccid state, is completely freed. The foreskin thus divided is tied up with *bourao* leaves, steeped in the juice of certain herbs which the surgeon-sorcerer chews, and which make it quickly heal, and draw it back behind the gland. But when in erection, the foreskin that has been operated upon in this way, sticks up in the form of a comb, very much like the cut ears of a terrier, forming an unpleasant looking projection above the penis. This would be rather uncomfortable in copulation, if the Kanakas were particular in their pleasures. This pseudo-circumcision is simply a hygienic measure, and nowise a religious custom. <sup>1</sup>

<sup>1</sup> Watermarck (see his work on Marriage), it is only right of me to point out, thinks differently and quotes authorities on the tribes he

**Seclusion of Girls at Puberty.** While dealing with the customs pertaining to males prevalent amongst savage peoples on the arrival of the age of puberty, it may not be uninteresting to quote the curious remarks of Frazer regarding girls in whom also the signs of womanhood begin to appear. "Amongst the Zulus," this author says, "and kindred tribes of South Africa, when the first signs of puberty show themselves, while a girl is walking, gathering wood, or working in the field, she runs to the river and hides herself among the reeds for the day so as not to be seen by men. She covers her head carefully with her blanket that the sun may not shine on it and shrivel her up into a withered skeleton, assured result from exposure to the sun's beams. After dark she returns to her home and is secluded in a hut for some time." <sup>1</sup>

In New Ireland girls are confined for four or five years in small cages, being kept in the dark and not allowed to set foot on the ground. The custom has been thus described by an eye-witness. "I heard from a teacher about some strange custom connected with some of the young girls here, so I asked the chief to take me to the house where they were. The house was about twenty-five feet in length, and stood in a reed and bamboo enclosure, across the entrance to which a bundle of dried grass was suspended to show that it was strictly '*tabu*'. Inside the house were three

names. Of course, I do not deny that in the cases he cites hygiene is not the object of the operation; but notwithstanding, my observations hold good with regard to the Kanakas, amongst whom I have personally moved and have known perhaps with too *dangerous* intimacy not to be sure of my facts about them.

<sup>1</sup> Rev. James Macdonald (Reay Free Manse, Caithness), *Manners, Customs, Superstitions, and Religions of South African Tribes* (in manuscript).

conical structures about seven or eight feet in height, and about ten or twelve feet in circumference at the bottom, and for about four feet from the ground, at which point they tapered off to a point at the top. These cages were made of the broad leaves of the pandanus-tree, sewn quite close together so that no light, and little or no air, could enter. On one side of each is an opening which is closed by a double door of plaited cocoa-nut tree and pandanus-tree leaves. About three feet from the ground there is a stage of bamboos which forms the floor. In each of these cages we were told there was a young woman confined, each of whom had to remain for at least four or five years, without ever being allowed to go outside the house. I could scarcely credit the story when I heard it; the whole thing seemed too horrible to be true. I spoke to the chief, and told him that I wished to see the inside of the cages, and also to see the girls that I might make them a present of a few beads. He told me that it was '*tabu*,' forbidden for any men but their own relations to look at them; but I suppose the promised beads acted as an inducement, and so he sent away for some old lady who had charge, and who alone is allowed to open the doors. . . . She had to undo the door when the chief told her to do so, and then the girls peeped out at us, and, when told to do so, they held out their hands for the beads. I, however, purposely sat at some distance away and merely held out the beads to them, as I wished to draw them quite outside, that I might inspect the inside of the cages. This desire of mine gave rise to another difficulty, as these girls were not allowed to put their feet to the ground all the time they were confined in these places. However, they wished to get the beads, and so the old lady had

to go outside and collect a lot of pieces of wood and bamboo, which she placed on the ground, and then going to one of the girls, she helped her down and held her hand as she stepped from one piece of wood to another until she came near enough to get the beads I held out to her. I then went to inspect the inside of the cage out of which she had come, but could scarcely put my head inside of it, the atmosphere was so hot and stifling. It was clean and contained but a few short lengths of bamboo for holding water. There was only room for the girl to sit or lie down in a crouched position on the bamboo platform, and when the doors are shut it must be nearly or quite dark inside. The girls are never allowed to come out except once a day to bathe in a dish or wooden bowl placed close to each cage. They say that they perspire profusely. They are placed in these stifling cages when quite young, and must remain there until they are young women, when they are taken out and have each a great marriage feast provided for them.”<sup>1</sup>

<sup>1</sup> The Rev. G. Brown, quoted by the Rev. B. Danks, “Marriage Customs of the New Britain Group,” *Journ. Anthropol. Institute*, XVIII, 284 sq.; cp. Rev. G. Brown, “Notes on the Duke of York Group, New Britain and New Ireland,” *Journ. Royal Geogr. Soc.*, XLVII (1877), p. 142 sq. Powell’s description of the New Ireland custom is similar (*Wanderings in a Wild Country*, p. 249). According to him the girls wear wreaths of scented herbs round the waist and neck; an old woman or a little child occupies the lower floor of the cage; and the confinement lasts only a month. Probably the long period mentioned by Mr. Brown is that prescribed for chiefs’ daughters. Poor people could not afford to keep their children so long idle. This distinction is sometimes expressly stated; for example, among the Goajiras of Colombia rich people keep their daughters shut up in separate huts of puberty for periods varying from one to four years, but poor people cannot afford to do so for more than a fortnight or a month. F. A. Simons, “An exploration of the Goajira Peninsula,” *Proceed Royal*

In some parts of New Guinea "daughters of chiefs, when they are about twelve or thirteen years of age, are kept indoors for two or three years, never being allowed, under any pretence, to descend from the house, and the house is so shaded that the sun cannot shine on them."<sup>1</sup> Among the Ot Danoms of Borneo girls at the age of eight or ten years are shut up in a little room or cell of the house and cut off from all intercourse with the world for a long time. The cell, like the rest of the house, is raised on piles above the ground, and is lit by a single small window opening on a lonely place, so that the girl is in almost total darkness. They may not leave the room on any pretext whatever, not even for the most necessary purposes. None of her family may see her all the time she is shut up, but a single slave woman is appointed to wait on her. During her lonely confinement, which often lasts seven years, the girl occupies herself in weaving mats, or with other handiwork. Her bodily growth is stunted by the long want of exercise, and when, on attaining womanhood, she is brought out, her complexion is pale and wax-like. She is now shown the sun, the earth, the water, the trees, and the flowers, as if she were newly born. Then a great feast is made, a slave is killed, and the girl is smeared with his blood.<sup>2</sup> In Ceram girls at

*Geogr. Soc. N. S. VII (1885), p. 791.* In Fiji, brides who were being tattooed were kept from the sun. Williams, *Fiji and the Fijians*, I, 170. This was perhaps a modification of the Melanesian custom of secluding girls at puberty. The reason mentioned by Mr. Williams, "to improve her complexion," can hardly have been the original one.

<sup>1</sup> Chalmers and Gill, *Work and Adventure in New Guinea*, p. 159.

<sup>2</sup> Schwane, *Borneo, Beschrijving van het stroomgebied van den Barito*, etc., II, 77 sq.; Zimmerman, *Die Inseln des Indischen und Stillen Meeres*, II, 632 sq.; Otto Finsch, *Neu Guinea und seine Bewohner*, p. 116.

puberty were formerly shut up by themselves in a hut which was kept dark.<sup>1</sup> Amongst the Aht Indians of Vancouver Island, when girls reach puberty they are placed in a sort of gallery in the house "and are there surrounded completely with mats, so that neither the sun nor any fire can be seen. In this cage they remain for several days. Water is given them, but no food. The longer a girl remains in this retirement the greater honour is it to the parents; but she is disgraced for life if it is known that she has seen fire or the sun during this initiatory ordeal."<sup>2</sup> Amongst the Thlinkeet or Kolosh Indians of Alaska, when a girl shows signs of womanhood she is shut up in a little hut or cage, which is completely blocked up with the exception of a small air-hole. In this dark and filthy abode she had formerly to remain a year, without fire, exercise, or associates. Her food was put in at the small window; she had to drink out of the wing-bone of a white-headed eagle. The time has now been reduced, at least in some places, to six months. The girl has to wear a sort of hat with long flaps, that her gaze may not pollute the sky; for she is thought unfit for the sun to shine upon.<sup>3</sup> Amongst the

<sup>1</sup> Riedel, *De sluik- en kroesharige rassen tusschen Celebes en Papua*, p. 138.

<sup>2</sup> Sproat, *Scenes and Studies of Savage Life*, p. 93 sq.

<sup>3</sup> Erman, "Etnographische Wahrnehmungen u. Erfahrungen an den Küsten des Behrings-Meeres," *Zeitschrift f. Ethnologie*, II, 318 sq.; Langsdorff, "Reise um die Welt," II, 114 sq.; Holmberg, "Etnogr. Skizzen über die Völker d. russischen Amerika," *Acta Societatis Scientiarum Fennicæ*, IV (1856), p. 320 sq.; Bancroft, *Native Races of the Pacific States*, I, 110 sq.; Krause, *Die Tlinkit-Indianer*, p. 217 sq.; Rev. Sheldon Jackson, "Alaska and its Inhabitants," *American Antiquarian*, II, 111 sq.; W. M. Grant, in *Journal of American Folk-Lore*, I, 169. For caps, hoods, and veils, worn by girls at such seasons,



Koniags, an Esquimaux people of Alaska, girls at puberty were placed in small huts in which they had to remain on their hands and knees for six months; then the hut was enlarged enough to let them kneel upright, and they had to remain in this posture for six months more.<sup>1</sup> When symptoms of puberty appeared on a girl for the first time, the Indians of the Rio de la Plata used to sew her up in her hammock as if she were dead, leaving only a small hole for her mouth to allow her to breathe. In this state she continued so long as the symptoms lasted.<sup>2</sup>

**Hunting the Snake.** In similar circumstances the Chiriguanos of Bolivia hoisted the girl in her hammock to the roof, where she stayed for a month; the second month the hammock was let half way down from the roof; and in the third month old women, armed with sticks, entered the hut and ran about striking everything they met, saying they were hunting the snake that had wounded the girl. This they did till one of the women gave out that she had killed the snake.<sup>3</sup> Amongst some of the Brazilian Indians, when a girl attained to puberty, her hair was burned or shaved off close to the head. Then she was placed on a flat stone and cut with the tooth of an animal from the shoulders

compare G. H. Loskiel, *History of the Mission of the United Brethren among the Indians*, I, 56; *Journal Anthropol. Institute*, VII, 206; G. M. Dawson, *Report of the Queen Charlotte Islands*, 1878 (Geological Survey of Canada), p. 130B; Petitot, *Monographie des Déné-Dindjé*, pp. 72, 75; *id.*, *Traditions indiennes du Canada Nord-Ouest*, p. 258.

<sup>1</sup> Holmberg; Bancroft, I, 82; Petroff, *Report on the Population, etc. of Alaska*, p. 143.

<sup>2</sup> Lafiteau, *Mœurs des Sauvages Américains*, I, 262 sq.

<sup>3</sup> *Lettres édifiantes et curieuses*, VIII, 333. On the Chiriguanos see Von Martius, *Zur Ethnographie Amerika's zumal Brasiliens*, p. 212 sq.

all down the back, till she ran with blood. Then the ashes of a wild gourd were rubbed into the wounds; the girl was bound hand and foot, and hung in a hammock, being enveloped in it so closely that no one could see her. Here she had to stay for three days without eating or drinking. When the three days were over, she stepped out of the hammock upon the flat stone, for her feet might not touch the ground. If she had a call of nature, a female relation took the girl on her back and carried her out, taking with her a live coal to prevent evil influences from entering the girl's body. Being replaced in her hammock she was now allowed to get some flour, boiled roots, and water, but might not taste salt or flesh. Thus she continued to the end of the first monthly period, at the expiry of which she was gashed on the breast and belly as well as all down the back. During the second month she still stayed in her hammock, but her rule of abstinence was less rigid, and she was allowed to spin. The third month she was blackened with a certain pigment and began to go about as usual. <sup>1</sup> Amongst the Macusis of British Guiana, when a girl shows the first signs of puberty, she is hung in a hammock at the highest point of the hut. For the first few days she may not leave the hammock by day, but at night she must come down, light a fire, and spend the night beside it, else she would break out in sores on her neck, throat, etc. So long as the symptoms are at their height, she must fast rigorously. When they have abated, she may come down and take up her abode in a little compartment that is made for her in the darkest corner of the hut. In the morning she may cook her food, but it must be at a separate fire and in a vessel of her own. In

<sup>1</sup> Thevet, *Cosmographie universelle* (Paris, 1575), II, 946B sq.; Lafiteau.

about ten days the magician comes and undoes the spell by muttering charms and breathing on her and on the more valuable of the things with which she has come in contact. The pots and drinking vessels which she used are broken and the fragments buried. After her first bath, the girl must submit to be beaten by her mother with thin rods without uttering a cry. At the end of the second period she is again beaten, but not afterwards. She is now "clean," and can mix again with people.<sup>1</sup> Other Indians of Guiana, after keeping the girl in her hammock at the top of the hut for a month, expose her to certain large ants, whose bite is very painful.<sup>2</sup>

**Beating as a Means of Purification.** The custom of stinging the girl with ants or beating her with rods is intended, we may be sure, not as a punishment or a test of endurance, but as a purification, the object being to drive away the malignant influences with which a girl at such times is believed to be beset and enveloped. Examples of purification, both by beating and by stinging with ants, have already come before us.<sup>3</sup> Probably, beating or scourging as a religious or ceremonial rite always originated with a similar intention. It was meant to wipe off and drive away a dangerous contagion (whether personified as demoniacal or not) which was supposed to be adhering physically, though invisibly, to the body of the sufferer.<sup>4</sup>

<sup>1</sup> Schomburgk, *Reisen in British Guiana*, II, 315 sq.; Martius, *Zur Ethnographie Amerika's*, p. 644.

<sup>2</sup> Labat, *Voyage du Chevalier des Marchais en Guinée, Iles voisines et à Cayenne*; IV, 365 sq. (Paris ed.), p. 17 sq. (Amsterdam ed.)

<sup>3</sup> Above, p. 213 sq. vol. I, p. 153 sq.

<sup>4</sup> This interpretation of the custom is supported by the fact that beating or scourging is inflicted on inanimate objects expressly for the

The pain inflicted on the person beaten was no more the object of the beating than it is of a surgical

purpose indicated in the text. Thus the Indians of Costa Rica hold that there are two kinds of ceremonial uncleanness, *nya* and *bu-ku-rù*. Anything that has been connected with a death is *nya*. But *bu-ku-rù* is much more virulent. It can not only make one sick but kill. "The worst *bu-ku-rù* of all is that of a young woman in her first pregnancy. She infects the whole neighbourhood. Persons going from the house where she lives carry the infection with them to a distance, and all the deaths or other serious misfortunes in the vicinity are laid to her charge. In the old times, when the savage laws and customs were in full force, it was not an uncommon thing for the husband of such a woman to pay damages for casualties thus caused by his unfortunate wife. *Bu-ku-rù* emanates in a variety of ways; arms, utensils, even houses become affected by it after long disuse, and before they can be used again must be purified. In the case of portable objects left undisturbed for a long time, the custom is to beat them with a stick before touching them. I have seen a woman take a long walking stick and beat a basket hanging from the roof of a house by a cord. On asking what that was for, I was told that the basket contained her treasures, that she would probably want to take something out the next day, and that she was driving off the *bu-ku-rù*. A house long unused must be swept, and then the person who is purifying it must take a stick and beat not only the movable objects, but the beds, posts, and in short every accessible part of the interior. The next day it is fit for occupation. A place not visited for a long time, or reached for the first time, is *bu-ku-rù*. On our return from the ascent of Pico Blanco, nearly all the party suffered from little calenturas, the result of extraordinary exposure to wet and cold and want of food. The Indians said that the peak was especially *bu-ku-rù*, since nobody had ever been on it before." One day Mr. Gabb took down some dusty blow-guns amid cries of *bu-ku-rù* from the Indians. Some weeks afterwards a boy died, and the Indians firmly believed that the *bu-ku-rù* of the blow-guns had killed him. "From all the foregoing, it would seem that *bu-ku-rù* is a sort of evil spirit that takes possession of the object, and resents being disturbed; but I have never been able to learn from the Indians that they considered it so. They seem to think of it as a property the objects acquire." W. M. Gabb, *Indian Tribes and Languages of Costa Rica* (read before the American Philosophical Society, 20th August, 1875), p. 504 sq.

operation with us; it was a necessary accident, that was all. In later times such customs were interpreted otherwise, and the pain, from being an accident, became the prime object of the ceremony, which was now regarded either as a test of endurance imposed upon persons at critical epochs of life, or as a mortification of the flesh well pleasing to the god. But asceticism, under any shape or form, is never primitive. Amongst the Haupes of Brazil a girl at puberty is secluded in the house for a month, and allowed only a small quantity of bread and water. Then she is taken out into the midst of her relations and friends, each of whom gives her four or five blows with pieces of *sipo* (an elastic climber), till she falls senseless or dead. If she recovers, the operation is repeated four times at intervals of six hours, and it is considered an offence to the parents not to strike hard. Meantime, pots of meats and fish have been made ready; the *sipos* are dipped into them and then given to the girl to lick, who is now considered a marriageable woman.<sup>1</sup>

When a Hindoo maiden reaches maturity she is kept in a dark room for four days, and is forbidden to see the sun. She is regarded as unclean; no one is allowed to touch her. Her diet is restricted to boiled rice, milk, sugar, curd, and tamarind without salt.<sup>2</sup> In

<sup>1</sup> A. R. Wallace, *Narrative of Travels on the Amazon and Rio Negro*, p. 496.

<sup>2</sup> Bose, *The Hindoos as they are*, p. 86. Similarly, after a Brahman boy has been invested with the sacred thread, he is for three days strictly forbidden to see the sun. He may not eat salt, and he is enjoined to sleep either on a carpet or a deer's skin, without a mattress, or mosquito curtain, *ib.* p. 186. In Bali, boys who have had their teeth filed, as a preliminary to marriage, are kept up in a dark room for three days. Van Eck, "Schetsen van het eiland Bali," *Tijdschrift voor Nederlandsch Indië*, N. S. IX (1880), 428 sq.

Cambodia a girl at puberty is put to bed under a mosquito curtain, where she should stay a hundred days. Usually, however, four, five, ten, or twenty days are thought enough; and even this, in a hot climate and under the close meshes of the curtain, is sufficiently trying.<sup>1</sup> According to another account, a Cambodian maiden at puberty is said to "enter into the shade." During her retirement, which, according to the rank and position of her family, may last any time from a few days to several years, she has to observe a number of rules, such as not to be seen by a strange man, not to eat flesh or fish, and so on. She goes nowhere, not even to the pagoda. But this state of retirement is discontinued during eclipses; at such times she goes forth and pays her devotions to the monster who is supposed to cause eclipses by catching the heavenly bodies between his teeth.<sup>2</sup> The fact that her retirement is discontinued during an eclipse seems to show how literally the injunction is interpreted which forbids maidens entering on womanhood to look upon the sun.

**Woman during the Menstrual Period.** Mr. Frazer has gone deeply into this subject and quotes a mass of authorities to prove that the ground of this seclusion of girls at puberty lies in the deeply engrained dread which primitive man universally entertains of menstruous blood. Evidence of this has already been adduced, but a few more facts may here be added. Amongst the Australian blacks "the boys are told from their infancy that, if they see the blood, they

<sup>1</sup> Moura, *Royaume du Cambodge*, I, 377.

<sup>2</sup> Aymonier, "Notes sur les coutumes et croyances superstitieuses des Cambodgiens," *Cochinchine Française, Excursions et Reconnaissances*, No. 16 (Saïgon, 1883), p. 193 sq. Cp. *id.* *Notice sur le Cambodge*, p. 50.

will early become gray-headed, and their strength will fail prematurely." Hence a woman lives apart at these times; and if a young man or boy approaches her she calls out, and he immediately makes a circuit to avoid her. The men go out of their way to avoid even crossing the tracks made by women at such times. Similarly the woman may not walk on any path frequented by men, nor touch anything used by men; she may not eat fish, or go near water at all, much less cross it; for if she did, the fish would be frightened, and the fishers would have no luck; she may not even fetch water for the camp; it is sufficient for her to say *Thama* to ensure her husband fetching the water himself. A severe beating, or even death, is the punishment inflicted on an Australian woman who breaks these rules.<sup>1</sup> The Bushmen think that, by a glance of a girl's eye at the time when she ought to be kept in strict retirement, men become fixed in whatever position they happen to occupy, with whatever they were holding in their hands, and are changed into trees which talk.<sup>2</sup>

"The Guayquiries of the Orinoco think that, when a woman has her courses, everything upon which she steps will die, and that if a man treads on the place where she has passed, his legs will immediately swell up."<sup>3</sup> The Creek and kindred Indians of the United States compelled women at menstruation to live in separate huts at some distance from the village. There

<sup>1</sup> *Native Tribes of South Australia*, p. 186; E. J. Eyre, *Journals*, II, 295, 304; W. Ridley, *Kamilaroi*, p. 157; *Journ. Anthropol. Inst.*, II, 268, IX, 459 sq.; Brough Smyth, *Aborigines of Victoria*, I, 65, 236. Cp. Sir George Grey, *Journals*, II, 344; J. Dawson, *Australian Aborigines*, 101 sq.

<sup>2</sup> Bleek, *Brief Account of Bushman Folk-lore*, p. 14; cp. *ib.* p. 10.

<sup>3</sup> Gumilla, *Histoire de l'Orénoque*, I, 249.

the women had to stay, at the risk of being surprised and cut off by enemies. It was thought 'a most horrid and dangerous pollution' to go near the women at such times; and the danger extended to enemies who, if they slew the women, had to cleanse themselves from the pollution by means of certain sacred herbs and roots.<sup>1</sup> Similarly, among the Chippeways and other Indians of the Hudson Bay Territory, women at such seasons are excluded from the camp, and take up their abode in huts of branches. They wear long hoods, which effectually conceal the head and breast. They may not touch the household furniture nor any objects used by men; for their touch 'is supposed to defile them, so that their subsequent use would be followed by certain mischief or misfortune,' such as disease or death. They may not walk on the common paths nor cross the tracks of animals. They 'are never permitted to walk on the ice of rivers or lakes, or near the part where the men are hunting beaver, or where a fishing-net is set, for fear of averting their success. They are also prohibited at those times from partaking of the head of any animal, and even from walking in or crossing the track where the head of a deer, moose, beaver, and many other animals have lately been carried, either on a sledge or on the back. To be guilty of a violation of this custom is considered as of the greatest importance; because they firmly believe that it would be a means of preventing the hunter from having an equal success in his future excursions.'<sup>2</sup> So the Lapps forbid women at men-

<sup>1</sup> James Adair, *History of the American Indians*, p. 123 sq.

<sup>2</sup> S. Hearne, *Journey to the Northern Ocean*, p. 311 sq.; Alex. Mackenzie, *Voyages through the Continent of North America*, CXXIII; Petitot, *Monographie des Déné-Dundjüé*, p. 75 sq.



struation to walk on that part of the shore where the fishers are in the habit of setting out their fish.<sup>1</sup>

"Amongst the civilised nations of Europe the superstitions which have prevailed on this subject are not less extravagant. In the oldest existing cyclopædia—the *Natural History* of Pliny—the list of dangers apprehended from menstruation is longer than any furnished by savages. According to Pliny, the touch of a menstruous woman turned wine to vinegar, blighted crops, killed seedlings, blasted gardens, brought down the fruit from trees, dimmed mirrors, blunted razors, rusted iron and brass (especially at the waning of the moon), killed bees, or at least drove them from their hives, caused mares to miscarry, and so forth.<sup>2</sup> Similarly, in various parts of Europe, it is still believed that if a woman in her courses enters a brewery the beer will turn sour; if she touches beer, wine, vinegar, or milk, it will go bad; if she makes jam, it will not keep; if she mounts a mare, it will miscarry; if she touches buds, they will wither; if she climbs a cherry-tree, it will die.<sup>3</sup>

<sup>1</sup> C. Lemius, *De Lapponibus Finmarchiae eorumque lingua vita et religione pristina* (Copenhagen, 1767), p. 494.

<sup>2</sup> Pliny, *Nat. Hist.* VII, § 64 sq.; XXVIII, § 77 sqq. Cp. *Geoponica*, XII, C. 20, 5 and 25, 2; Columella, XI, 3, 50.

<sup>3</sup> A. Schleicher, *Volkstümliches aus Sonnenberg*, p. 134; B. Souché, *Croyances, Présages et Traditions diverses*, p. 11; V. Fossel, *Volk-medicin und medicinischer Aberglaube in Steiermark* (Graz, 1886), p. 124. The Greeks and Romans thought that a field was completely protected against insects if a menstruous woman walked round it with bare feet and streaming hair. Pliny, *Nat. Hist.* XVII, 266; XXVIII, 78; Columella, X, 358 sq.; XI, 3, 64; Palladius, *De re rustica*, i, 35 3; *Geoponica*, XII, 8, 5 sq.; Aelian, *Nat. Anim.* VI, 36. A similar remedy is employed for the same purpose by North American Indians and European peasants. Schoolcraft, *Indian Tribes*, v. 70; Wiedemann, *Aus dem inneren und äussern Leben der Ehoten*, p. 484. Cp. Hal-

“ Thus the object of secluding women at menstruation is to neutralise the dangerous influences which are supposed to emanate from them at such times. That the danger is believed to be especially great at the first menstruation appears from the unusual precautions taken to isolate girls at this crisis. Two of these precautions have been illustrated above, namely, the rules that the girl may not touch the ground nor see the sun. The general effect of these rules is to keep the girl suspended, so to say, between heaven and earth. Whether enveloped in her hammock and slung up to the roof, as in South America, or elevated above the ground in a dark and narrow cage, as in New Ireland, she may be considered to be out of the way of doing mischief, since, being shut off both from the earth and from the sun, she can poison neither of these great sources of life by her deadly contagion. In short, she is rendered harmless by being, in electrical language, insulated. But the precautions thus taken to isolate or insulate the girl are dictated by a regard for her own safety as well as for the safety of others. For it is thought that the girl herself would suffer if she were to neglect the prescribed regimen. Thus Zulu, as we have seen, believe that they would shrivel to skeletons if the sun were to shine on them at puberty, and in some Brazilian tribes the girls think that a transgression of the rules would entail sores on the neck and throat. In short, the girl is viewed as charged with a powerful force which, if not kept within bounds, may prove the destruction both of the girl herself and of all with whom she comes in contact.

trich, *Zur Volkskunde der Siebenbürger Sachsen*, p. 280; Heinrich, *Agrarische Sitten und Gebräuche unter den Sachsen Siebenbürgens*, p. 14; Grimm, *Deutsche Mythologie*, III, 468.

To repress this force within the limits necessary for the safety of all concerned is the object of the taboos in question."

**The Kanaka Virgin.** Whilst she is a girl, the organs of the young Kanaka are very little developed, and when she comes to puberty, the mount of Venus, which is not at all prominent, is provided with a very scanty fleece, although the removal of the hair is an unknown practice. Usually, the clitoris is normal, the vulva and vagina are of a development proportioned to the size of the male organs, and more inclined from the front to the rear than is the case with the European woman, but much less so than with the African Negress. When the hymen exists, it has invariably the annular form. But it does not always exist, for the child is often deflowered at an early age. When she is a woman, the necessity of satisfying several men soon deforms the genital organs. In fact, there is but one Popinée for five or six Kanakas, and, in certain tribes, there are even eight or nine men to one woman. That is the sole cause of polyandry, and it may be imagined that the unfortunate Popinée, with a good half dozen husbands who make her work in the day by thrashing her with the handle of their war club, and at night prevent her from sleeping, by poking her with that instrument which our forefathers called "the finger without a nail," has scarcely any rest or ease. Generally, after she has borne two children, the Popinée is worn out. The depopulation of New Caledonia therefore progresses rapidly, especially since the war of 1878, which destroyed nearly all the tribes of the West coast, with the exception of the Konés, and some others of no importance.

**Division of the Kanaka Race into Independent and Hostile Tribes.** The peopling of the island by successive immigrations of the Black, coming from the West, and the Maori, from the East; the elongated shape of the island, which resembles a chain of mountains emerged from the sea, and separating completely the East and West coasts; the division of the basins of the rivers by numerous lesser chains of mountains, very difficult of access, all concur to separate the New Caledonian race into a number of tribes, which are often enemies to each other. Nevertheless, the root of the language is common, and so are the manners and customs. A tribe consists of villages, the chiefs of which depend on the chief of the tribe;—an organised feudalism, like the clans of old Scotland.

**The Man's "Manou."** The costume of the Kanakas is of primitive simplicity. The man wears on his head a handkerchief, tied into a turban by means of his sling, and often ornamented with feathers, or plants. He ornaments his body with necklaces of shark skin, and bracelets of shells on his arms and legs. The lobe of the ear is often pierced with a hole, in which is inserted a round piece of wood, as big as an ordinary cork. The belly is tied round with a girdle of leather and cord, and the acme of "high life" is to have the chest smeared with a mixture of lard and cocoa-nut oil. But the real costume of the Kanaka is the *manou*, an article of clothing of a bright colour, generally red. This is what the *manou* is. Some Parisian play-wright has made a naval officer, supposed to have returned from New Caledonia, say, that with a pair of gloves you can clothe ten Kanakas. The fingers of the gloves would have to be of extra size

if so. Another witty "boulevardier" says, that a Kanaka much resembles a gentleman in evening dress, for both wear a *tail* coat. I ask the reader's pardon for inserting this joke.

This solitary article of dress is called the *manou* which the Frenchman has translated by the word *moineau*. To manufacture his *manou* the Kanaka takes a cotton handkerchief of some bright colour, rolls it, twists it round his yard, so that it makes a comic looking hood the point of which falls to the knee, then he passes the two opposite ends under his testicles and fastens them on the pubes, at the root of his penis. The singular effect that this strange costume gives, when it is seen for the first time, may be easily imagined. One soon gets used to it, however, even European ladies. In the jumps and bounds, which the Kanaka makes in dancing the *pilou-pilou*, his national dance, the *manou* waggles about like the clapper of a bell, which has an irresistibly comic effect. When two chiefs meet, it is considered a mark of courtesy and good taste to exchange *manous* with each other. It would be a serious insult to a Kanaka to lay hold of the end of his *manou* and unroll it; you would stand a good chance of getting a rap on the head from his club. I found it very difficult to persuade a Kanaka to take off his *manou*, and show me his genital organs. He would never do so in public, but only in a hut, and when free from observation. He even carries his scruples to such an extent that he is shocked at seeing a European bathe stark naked. I experienced this myself. One fine morning, I wanted to take a bath in the Thio, and as I was alone, and there was no policeman to summon me for indecent exposure, I jumped into the water in the

costume of Father Adam. When I came out, I found that some Kanakas had assembled on the shore whilst I was taking my bath. They were extremely shocked at my nakedness, and pointed at me, and made fun of me.

One of the Missionary Fathers told me the following, which he declared to be true. Some sailors were bathing, quite naked, near a village, without suspecting that they were scandalising the villagers. Suddenly they all began to cry out, for each man felt himself caught hold of by the genital parts. Some Kanaka divers were trying to put caps, made of leaves rolled up, over the members of the men.

**Strange Modesty of the Kanaka.** The Kanaka carries his prudery even further. The civilised European makes water against a wall, and often hardly hides himself, when there is no urinal at hand, but I have never seen a Kanaka make water in public. He hides himself, and crouches down behind a bush or a hut, before he takes off his *manou*, which of course would interfere with the operation. In this respect the Kanaka can give the Englishman points.

Our distinguished friend Letourneau, the professional anthropologist, has made a careful study of the strangely different ideas prevalent amongst various races on the subject of modesty, and his remarks are so apposite that we take leave to quote them: "Throughout Polynesia," he says, "nudity was formerly the fashion. Tasmanians and Polynesians would, if necessary, cast a mantle of Kanguru skins over their shoulders, but it was solely on account of the cold, or as a protection against thorny briars. The women did not even dream of modesty, and one must be affected with the

monomania of the human race to find any intention of decency in the custom of the Tasmanian women, when squatting down, to bring up one or both their feet so as to cover their nudity. <sup>1</sup>

"It often happens that European travellers, particularly missionaries, who are prone to attribute to inferior races all or a part of their own ideas on decency, have seen an intention of modesty in mere rudiments of clothing, used only for purposes of protection. The strings and bit of bark of the Neo-Caledonians and of the Mallicollo islanders, the shells worn by the latter do not in any way reveal a moral intention; <sup>2</sup> the part they play is that of a special armour destined to protect delicate organs.

"In New Caledonia (the Isle of Pines), the missionaries provoked violent protests, when they raised the pretension to make the girls wear the girdles of married women, and these latter energetically claimed their rights. <sup>3</sup>

"The Polynesian women, always very lightly clad, would undress, without thought of evil, on the slightest motive and invariably when they went to bathe. In the Sandwich Islands, the native ladies, already somewhat touched by European civilisation, used to swim stark naked towards the ships, bearing on their heads their silk dresses, their shoes and stockings and their parasols, wherewith to deck themselves out when they got on board. <sup>4</sup>

"The perfect absence of scruples, with which the

<sup>1</sup> Labillardière, quoted by Bonwick (*Daily Life*, etc., p. 58).

<sup>2</sup> Cook's *Voyage round the world*.—De Rochas, *Nouvelle Calédonie*, p. 153.—D'Entrecasteaux, *Hist. Univ. des Voyages*, t. XV, p. 56.

<sup>3</sup> De Rochas, *loc. cit.* p. 153.

<sup>4</sup> Beechey, *Hist. Univ. des Voyages*, t. XIX, p. 374.

Polynesians considered what we call *par excellence* 'morals', gave rise to incidents most singular to Europeans. During a passage of one of Cook's boats between the islands, a Tahitian lady of high rank wanted to convince herself *de visu*, that Englishmen were, in every way, made like the men of her own country, and that, out of pure curiosity.<sup>1</sup> On another occasion, a missionary was forced to hurry back to the ship that had brought him: the islanders, being quite unable to understand his continence, had imagined that he had some sort of malformation and had endeavoured to assure themselves of the fact. With slight variations, similar customs may also be observed elsewhere than in the Pacific Ocean. In general, primitive men are strangers to any trouble about decency. For instance, the most savage of the American Indians, the Fuegians,<sup>2</sup> the Californians,<sup>3</sup> satisfied their necessities at the very place where they happened to be at the moment, and without taking heed of their neighbours.

"In 1498, at Trinity Island, Christopher Columbus found the women entirely naked, whereas the men wore a light girdle called *guayaco*. At the same epoch, on the Para Coast, the girls were distinguished from the married women by their absolute nudity. The same absence of costume was observed among the Chaymas,<sup>4</sup> and Du Chaillu noticed the same among the Achiras on the West coast of Africa.<sup>5</sup> It is besides well known how very primitive is the female

<sup>1</sup> Cook, *Second Voyage round the world*.

<sup>2</sup> L'Hermite, *Hist. Univ. des Voyages*, t. VII, p. 435.

<sup>3</sup> La Perouse, *Hist. Univ. des Voyages*, t. XII, p. 194.

<sup>4</sup> Humboldt, *Hist. Univ. d. Voy.*, t. XXXVIII, p. 362.

<sup>5</sup> Du Chaillu, *Journey in equatorial Africa*, p. 466.



costume throughout Black Africa. That of the men is often still more so. Sometimes it is entirely absent, as Schweinfurth relates in the notes of his travels, that the Dinkas glorified in their complete nudity, and contemptuously called the traveller 'the Turkish lady' on account of his attire. <sup>1</sup>

"I will here cease this enumeration, which might be much longer. In making it my object was in no wise to group strange facts shocking to our European ideas of modesty. My object was only to shed a light upon these primitive customs, which surely were those of our former ancestors.

"But from these facts some general ideas may be deduced, very important for the study of the origin of morals.

"The animal kingdom altogether ignores modesty, and yet love, considered as an exclusive sentiment, does not seem to be foreign to all animals. The delicacy with which the males of certain species of birds court and love their females, is such as to bring shame not only to savage humanity but to many so-called civilised peoples. To the Illinois parrakeet (*Psittacus pertinax*), widowhood and death are synonymous; but even, when these monogamists are constant, these animals ignore modesty. Why therefore, and how is it, that this sentiment plays so considerable a part in the morality of the superior races? Montaigne put the same question to himself when he wrote as follows: 'What has the genital act, so natural, so necessary and so just, done to men, that it may not be mentioned without shame and is to be excluded from serious and regulated language? We boldly say *kill*,

<sup>1</sup> Schweinfurth, *The Heart of Africa*, p. 152.

*rob* and *betray*, and dare speak of the other only between our teeth.' (Livre III, chap. V).

"This is one of those questions of psychological evolution, which comparative ethnography alone can clear up.

"First of all the primitive man makes no moral distinction between the different wants which solicit him, between hunger and love; he does not discuss either of them, and modesty is quite as unknown to him as it is to beasts. But, among these latter, even an exclusive choice does not engender the sentiment of modesty. It is that this sentiment is the result of two combined causes: selection and life in society. It is not delicacy of sentiment, it is the brutal egotism of the primitive man that has, quite involuntarily, determined the genesis of decency and of sexual morality. The first seeds of these high sentiments were sown when men, liberating themselves from the primitive promiscuity, began to consider women as private property. The chief began by reserving this property to himself, protecting it as well as he could from the enterprises of other men, and more particularly severely punishing the least slip of his wife or wives, of course without subjecting himself to any restriction whatever. Little by little, thanks to these brutal prohibitions, there began to germ in the female mind a certain sentiment of conjugal duty, of sexual reserve, a care to veil her person more or less, and this sentiment ended in being transmitted hereditarily.

"In this connection, Polynesia is still a precious field for observation. In the islands, where, as at Tahiti, the sexual liberty was pretty nearly unlimited, the married women even being themselves let out or lent by their husbands with the greatest facility, all modesty

was unknown. In New Zealand, on the contrary, where the owners of women were more jealous of their rights, they almost invariably punished with death the woman guilty of unauthorised adultery, which they authorised but with difficulty, the women were relatively decent. Even when swimming, or during their sleep, they used to keep on them their girdles of *phormium tenax* which encircled their waists. <sup>1</sup>

“ Before giving themselves to Europeans, they usually required the consent of their family or of their husband and, after having obtained this consent, in consideration of a proper present, it was still necessary to negotiate with them. <sup>2</sup>

“ Some of them also became attached to their European lovers and remained faithful to them. <sup>3</sup> The men did

<sup>1</sup> Duperrey, *Hist. Univ. des Voy.*, t. XVIII, p. 152.

<sup>2</sup> Cook's "First Voyage round the World."

<sup>3</sup> *Editor's note*.—One of our contributors, Mr. Costello, communicates the following:—"In 1843 a cousin of mine was acting as surgeon on board one of H.M. ships which anchored off New Zealand to overhaul and repair. The islands were then almost entirely possessed by the Maoris, and one of the chiefs, who had met with an accident, sent on board to ask for a surgeon. My cousin, a handsome young Irishman, was sent ashore, where he remained several weeks, saying that he had many other patients, and only occasionally visited the ship. The fact was that our inflammable Hibernian had been captivated by the charms of the chief's lovely daughter; a sort of marriage ceremony was performed, the enamoured doctor promising to remain with the Maoris and be their 'Medicine-man.' The ship was, however, now ready to sail, and the Captain sent an order to the surgeon to come on board at once. Instead of obeying he ran away to the woods with his Maori wife. This, however, was of little avail; an armed party of seamen discovered his retreat and brought him forcibly to the ship, the girl following and lamenting behind. As the ship began to move, she could be seen from the deck, as standing on the shore, with a sharp shell she cruelly cut and lacerated her face, so that no other man should ever afterwards take a fancy to her.—Later, a whaler which came to the same place,

not consider it at all immoral to lend or to let out their wives; it was the right of the proprietor of the thing possessed, but already a certain jealousy held them back. In order to test how far their scruples went with regard to conjugal faith, as we read in the relation of Dumont d'Urville, Mr. Gaimard made all sorts of offers to a chief in order to obtain the favours of his wife, but this *rangatira* was deaf to all these seductions, even to the offer of an ordinary gun, simply replying each time: *taboo* (sacred or forbidden). But when the doctor came to offer him in, in joke, a double-barrelled gun, the savage chief, incapable of resisting so seductive an offer, merely answered by pushing his wife into the arms of the stranger, at the same time extending his other hand for the gun." <sup>1</sup>

**The Woman's Girdle.** The costume of the women is as rudimentary as that of the men. It consists merely of a girdle, which encircles the hips, and hardly hides the buttocks.

**A Few Words concerning Manners and Customs.** I shall deal very briefly with all that does not concern sexual passion.

**The Chief's Place in the Social State.** The Chief of the tribe is an omnipotent ruler,—a monarch by divine right and by heredity. Salic law prevails throughout the entire island. The Chief is a kind of god,—a fetish. Men bow down at his approach. Women are even still more unworthy to gaze upon

ascertained that the poor thing did not long survive, but had died of a broken heart."

<sup>1</sup> *Voyage de l'Astrolabe*, p. 171.

his venerated face. To present themselves before him, they commence, when they are quite a hundred yards distant, to go on all fours, and to complete the resemblance to an animal, they fasten to their girdle a bundle of tow, which hangs down behind like a horse's tail.

The Chief has a kind of supreme council, composed of the most renowned warriors, and the most prudent and experienced old men. Peace and war are decided by this council; cultivation and the harvests are in common. The Great Chief by divine right has a sort of Mayor of the Palace, who is called the War Chief; he trains the warriors to military tactics, and leads them to combat, whilst the Great Chief prudently remains within his tent, far remote from blows. On the death of the Great Chief, everyone in the tribe assumes mourning, which, for the women, consists in whitening the upper part of the body with chalk, and painting the face black, with a white streak at the corner of the nose, and the eyebrows painted white. As may be imagined, this funeral masquerade makes the young women ugly, and renders the old Popinées horrible. Before the French occupation, the fattest wives of the deceased Chief were knocked on the head with a club, and eaten at a funereal *pilou-pilou* performed in his honour.

**Habitations.** The Kanaka hut is of the shape of a bee-hive, with a low and narrow door for the only opening. In the centre of this hive, a fire burns incessantly, and on it is thrown the refuse of the coconut tree, to drive out the mosquitoes, which are the curse of the country. No European can remain in one of these huts, on account of the vermin and the

stench. The Chief's hut is higher than the others, as is also the hut of the Council of the Old Men. On the top is placed a fetish, a man or a woman, roughly carved, and with the genital parts out of all proportion. The whole is crowned by an immense weathercock, with an arrow fifteen or twenty feet long, and a star, the symbol of the Chief's power.

**Food.** The food of the New Caledonian is almost exclusively vegetable (taro, yams, patatas, and fruits). The coast tribes also eat fish, which is an important addition to their diet. Before the arrival of the Europeans,—with the exception of some birds, a large bat, the rat, and the dog,—there were no animals. The introduction of pigs and poultry has been a great benefit to the Kanakas, for these animals require hardly any care.

**The Kanaka Stove.** To roast a fish or a pig, the Kanaka requires neither spit, meat screen, nor stove. The savage cook lights a large fire, and makes red hot therein some large stones; then digs an oval hole in the ground, the size of the joint, and puts in the bottom the hot stones. On these hot stones he places the fish or pig, well wrapped up, with spices inserted, in banana leaves. Above this he puts some leaves of the *miaouli*, previously damped; then covers the whole with earth, and lets the meat cook in this concentrated heat. The steam mingles with the acrid aroma of the *miaouli*,—which is much like the laurel tree, and the joint has a delicious flavour. That is how the cannibal cooks his dinner.

**Beliefs and Superstitions.** The Kanaka has a

vague idea of the immortality of the soul, which will survive the body, and depart into another world,—a veritable Mohammedan paradise, where it will dance interminable *pilou-pilous*, stuff itself with yams, and everyone will have as many women as he wants.

He believes also in the ghosts or manes of his ancestors and others,—strange beings who interfere for good or evil in this world, and are the cause of favourable or unfavourable events. Amongst these spirits of the dead, those of the chiefs have the greatest power, and public prayers are addressed to them, to cause a good crop of yams, or a good haul of fish. As may be guessed, the authority of a Chief is therefore never questioned by his subjects.

**The Wizard-doctor (Takata).** The *Takata* is at once wizard, physician, and the buffoon of the Chief, whom he amuses. He is the interpreter of the spirits, to whom he is reputed to talk, is doctor to the whole tribe, and also casts spells and enchantments, like the sorcerer of the Middle Ages. To cause an enemy to die, the Kanaka applies to the Takata, who makes a statuette, carries it to the grave-yard, and buries it with various invocations to the spirits of the dead. Does he wish the canoe of an enemy to founder?—he buries a small canoe. Does he wish to “put a spoke in the wheel” of a favoured rival?—the Takata makes an enormous Priapus, upon which the person requiring the spell makes water, uttering, at the same time, some mysterious words which the sorcerer has taught him. The charm will work if he can slip the figure of the Priapus between the legs of his rival, whilst he is sleeping. To spoil the fishing of a neighbouring tribe, a young girl takes off her girdle on the beach. If only one

of the crew has erotic desires, no fish will be caught. This superstition especially prevails upon the East coast.

**Killing the God.** This curious belief in regard to fishes is not confined to the Kanaka alone. Mr. J. C. Frazer, with whom I have had the pleasure to converse on these matters at Cambridge University in years gone by, and who has frequently rendered me valuable help, has consecrated a few lines to this interesting subject of piscine folk-lore in his carefully documented work, "The Golden Bough, a study in Comparative Religion" (London, Macmillan, 1890). He says, in the chapter entitled "Killing the God": "A tribe which depends for its subsistence, chiefly or in part, upon fishing is careful to treat the fish with every mark of honour and respect. The Indians of Peru adored the fish that they caught in greatest abundance; for they said that the first fish that was made in the world above (for so they named Heaven) gave birth to all other fish of that species, and took care to send them plenty of its children to sustain their tribe. For this reason they worshipped sardines in one region, where they killed more of them than of any other fish; in others, the skate; in others, the dogfish; in others, the golden fish for its beauty; in others, the crawfish; in others, for want of larger gods, the crabs, where they had no other fish, or where they knew not how to catch and kill them. In short, they had whatever fish was most serviceable to them as their gods." <sup>1</sup> The Ottawa Indians of Canada, believing that the souls of dead fish passed into other bodies of fish, never burned fish

<sup>1</sup> Garcilasso de la Vega, *Royal Commentaries of the Yucas*, First Part, bk. i. ch. 10, vol. I, p. 49 *sq.*, Hakluyt Society. Cp. *id.*, II, p. 148.



bones, for fear of displeasing the souls of the fish, who would come no more to the nets.<sup>1</sup> The Hurons also refrained from throwing fish bones into the fire, lest the souls of the fish should go and warn the other fish not to let themselves be caught, since the Hurons would burn their bones. Moreover, they had men who preached to the fish and persuaded them to come and be caught. A good preacher was much sought after, for they thought that the exhortations of a clever man had a great effect in drawing the fish to the nets. In the Huron fishing village, where the French missionary Sagard stayed, the preacher to the fish prided himself very much on his eloquence, which was of a florid order. Every evening after supper, having seen that all the people were in their places, and that a strict silence was observed, he preached to the fish. His text was that the Hurons did not burn fish bones. 'Then enlarging on his theme with extraordinary unction, he exhorted and conjured and invited and implored the fish to come and be caught, and to be of good courage, and to fear nothing, for it was all to serve their friends who honoured them and did not burn their bones.'<sup>2</sup> The disappearance of herring from the sea about Helligoland, in 1530, was attributed by the fishermen to the fact that two lads had whipped a freshly-caught herring and then flung it back into the sea.<sup>3</sup> The natives of the Duke of York Island annually decorate a canoe with flowers and ferns, lade it, or are supposed to lade it, with shell-money, and set it adrift to pay

<sup>1</sup> Relations des Jésuites, 1667, p. 12.

<sup>2</sup> Sagard, *Le Grand Voyage du Pays des Hurons*, p. 255 *sqq.* (p. 178 *sqq.* of the Paris reprint).

<sup>3</sup> Scheiden, *Das Salz*, p. 47. For this reference I am indebted to my friend Prof. W. Robertson Smith.

the fish for those they lose by being caught.<sup>1</sup> It is especially necessary to treat the first fish caught with consideration, in order to conciliate the rest of the fish, for their conduct may be supposed to be influenced by the reception given to the first of their kind which is taken. Accordingly, the Maoris always put back into the sea the first fish caught, 'with a prayer that it may tempt other fish to come and be caught.'<sup>2</sup>

"Still more stringent are the precautions taken when the fish are the first of the season. On salmon rivers, when the fish begin to run up the stream in spring, they are received with much deference by tribes who, like the Indians of the Pacific Coast of North America, subsist largely upon a fish diet. In British Columbia the Indians used to go out to meet the first fish as they came up the river. 'They paid court to them, and would address them thus: "You fish, you fish; you are all chiefs, you are; you are all chiefs."'<sup>3</sup> Amongst the Thlinket of Alaska the first halibut of the season is carefully handled, addressed as a chief, and a festival is given in his honour, after which the fishing goes on.<sup>4</sup> In spring, when the winds blow soft from the South, and the salmon begin to run up the Klamath river, the Karoks of California dance for salmon, to ensure a good catch. One of the Indians, called the Kareya or God-man, retires to the mountains and fasts for ten days. On his return the people flee, while he goes to the river, takes the first salmon of

<sup>1</sup> W. Powell, *Wanderings in a Wild Country*, p. 66 sq.

<sup>2</sup> R. Taylor, *Te Ika a Mauri; or, New Zealand and its Inhabitants*, p. 200; A. S. Thomson, *The Story of New Zealand*, I, 202; E. Tregler, "The Maoris of New Zealand," *Journal Anthropol. Inst.* XIX, 109.

<sup>3</sup> Lubbock, *Origin of Civilisation*, p. 277, quoting Metlahkatlah, p. 96.

<sup>4</sup> W. Dall, *Alaska and its Resources*, p. 413.

the catch, eats some of it, and with the rest kindles the sacred fire in the sweating-house. 'No Indian may take a salmon before this dance is held, nor for ten days after it, even if his family are starving.' The Karoks also believe that a fisherman will take no salmon if the poles of which his spearing-booth is made were gathered on the river-side, where the salmon might have seen them. The poles must be brought from the top of the highest mountain. The fisherman will also labour in vain if he uses the same poles a second year in booths or weir, 'because the old salmon will have told the young ones about them.'<sup>1</sup>

"Among the Indians of the Columbia River, 'when the salmon make their first appearance in the river, they are never allowed to be cut crosswise, nor boiled, but roasted; nor are they allowed to be sold without the heart being first taken out, nor to be kept over night, but must be all consumed or eaten the day they are taken out of the water. All these rules are observed for about ten days.'<sup>2</sup> They think that, if the heart of a fish were eaten by a stranger at the beginning of the season, they would catch no more fish. Hence, they roast and eat the hearts themselves.<sup>3</sup> There is a favourite fish of the Ainos which appears in their rivers about May and June. They prepare for the fishing by observing rules of ceremonial purity, and when they have gone out to fish, the women at home must keep strict silence, or the fish would hear

<sup>1</sup> Stephen Powers, *Tribes of California*, p. 31 sq.

<sup>2</sup> Alex. Ross, *Adventures of the First Settlers on the Oregon or Columbia River*, p. 97.

<sup>3</sup> Ch. Wilkes, *Narratives of the U.S. Exploring Expedition*, IV, 324, v. 119, where it is said, "a dog must never be permitted to eat the heart of a salmon; and in order to prevent this, they cut the heart of the fish out before they sell it."

them and disappear. When the first fish is caught he is brought home and passed through a small opening at the end of the hut, but not through the door; for if he were passed through the door, 'the other fish would certainly see him and disappear.'<sup>1</sup> This explains the custom observed by other savages of bringing game into their huts, not by the door, but by the window, the smoke-hole, or by a special opening at the back of the hut."<sup>2</sup>

<sup>1</sup> H. C. St. John, "The Ainos" in *Journ. Anthropol. Inst.* II, 253; *id.* *Notes and Sketches from the Wild Coasts of Nippon*, p. 27 sq.

<sup>2</sup> Scheffer, *Laponia*, p. 242 sq.; *Journ. Anthropol. Instit.* VII, 207; *Revue d'Ethnographie*, II, 308 sq.

## CHAPTER II.

*Moral characteristics of the Kanaka.—Causes of the insurrection of 1878.—The Kanaka's courage.—His weapons.—The attack on the post at Pôa.—Heroic death of sixteen warriors.—Ferocity of the Kanaka.—The philosophy of man-eating.—Devourers of their own offspring.—Men eaten to win glory.—Anthropophagy a motive for war.—Dogs v. women at Terra del Fuego.—Flagrant delicto of animality.—Cannibalism.—Its causes.—The "pilou-pilou".—The erotic "pilou-pilou".—Scenes of cannibalism.—The massacres of the "Alemena", and la Poya.—The Chief's part in the feast of human flesh.—The reward of the French Government.*

**Moral Characteristics of the Kanaka.** The Kanaka is nothing but a big boy; he has all the worst instincts of the child, —he is ferocious, cruel, and pitiless, but he is a man endowed, as we are, with moral sense. He is distinguished by a blind obedience to his Chief. The Chief has but to command him, and he will obey. He does not think himself a whit inferior to civilised man, and does not fear him. Moreover, the colonist, with whom alone he has the opportunity of comparing himself, is not remarkable for morality. The Kanaka thinks our civilisation is too complicated, and he sincerely pities the White man who cannot exist without all the apparatus of Government. There are only two things he envies us, —alcohol, and weapons of precision. At bottom he is honest and in that respect differs radically from the Annamite, who is as thievish as a magpie. You may leave within his reach the things he most

likes, food, meat, wine, and spirits even, and he will touch nothing. You may leave upon the wharf all the provisions destined for some European post, and the Kanaka will even help you to load them, but he will steal nothing. He is generous. Give a Kanaka a bottle of brandy, or something good to eat, and he will share it with his companions. He is very proud, and feels an insult deeply. In spite of the injury done by the cattle of the colonists, which devoured his fields of taro and yams, the Kanaka would never have revolted, if the gendarmes of la Poya had not been so imprudent as to arrest the chiefs of thirteen tribes, and handcuff them. The next day the whole of the thirteen tribes had revolted.

**Causes of the Insurrection of 1878.** The insurrection of the Kanakas commenced with the murder of the gendarmes of la Poya, and the pillage and burning of the colonists' houses followed. It became a war of races. The attack on, and destruction of, the gendarmerie was led by a young Kanaka, who had been brought up amongst the gendarmes. A little later, I shall have a few remarks to make on the part played by certain other Kanakas, who had been educated amongst Europeans.

**The Courage of the Kanaka.—His Weapons.** The insurrection showed fully the courage of the Kanaka, who with nothing but the primitive weapons of barbarism, dared to attack civilised men, armed with the most perfect engines of modern warfare.

The principal weapon of the Kanaka is the *tamio*, a small axe with a long handle, or the club with a

head like a bird's beak. This is the weapon for close combat. For fighting at a distance, he has a sling, which throws polished oval stones, then three or four darts of thin flexible wood, which he hurls from a distance of fifteen or twenty paces, like the Roman legionary who threw his *pilum*, and, at close quarters, he uses the *tamio*, or the club. With these pre-historic weapons, he did not hesitate to attack brave soldiers armed with Chassepots, or colonists provided with Lefauchaux rifles, or English breech-loading Sniders. The Chassepots and Sniders which the Kanakas captured at the outbreak of the insurrection, became, in their hands, terrible weapons. If the tribes of the North and East, instead of declaring for us, had also revolted, all the Europeans in the interior would have been massacred, and Noumea blockaded. It would have required a formidable expedition, sent from France, to relieve the remaining Europeans.

In spite of the help given by those tribes which remained faithful, it took two years to put down the insurrection. A good description of the fighting can be found in Commandant Rivière's book.

**The Attack on the Post of La Foa.** I have stated that the very fact of these badly armed Kanakas revolting, was a proof of their courage. An instance of this courage is given by Commandant Rivière, who relates that an attack was made, by daylight, on the post of la Foa, which was protected by palisades, and a "blockhouse" furnished with quick-firing guns. These so-called savages must have had an astonishing courage to undertake such an enterprise. The attack, however, failed, though it was led with considerable skill. For two hours the Kanakas hurled stones from their slings

at the palisade and blockhouse, in spite of a well-directed fire from the breech-loading guns.

**Heroic Death of sixteen Warriors.** I will quote here another instance, which I heard from an officer employed in one of the flying columns sent against the Kanakas. The insurrection had been put down, and the remnants of the tribes were being pursued, in order that they might be captured and transported to Pine Island. A tribe (that of the great Farinos) was surrounded by the column, aided by the warriors of the friendly tribe of the Kondis. The rebel Chief assembled all his warriors, and explained to them the impossibility of continuing the struggle, and that, to save the lives of the children and old men, it would be better to surrender, and give up their arms. Sixteen warriors replied that they preferred death to slavery. These sixteen fought to the last gasp, against more than a hundred Kanakas, who struck them down with darts, and stones from their slings. To my mind, their action was quite as noble as that of Leonidas at Thermopylæ.

**Ferocity of the Kanaka.** But it cannot be denied that, in spite of his bravery, the Kanaka is ferocious, and his ferocity is mingled with cunning. All the colonists who were killed, were murdered by Kanakas they believed to be friends, and struck from behind at the moment when they least expected it. A Kanaka entered the house of a colonist in a friendly way, and asked for a bit of biscuit, a leaf of tobacco, or a glass of tafia; when his victim turned or stooped, to get the article demanded, he was struck on the back of the head with a *tamio*. Many of the colonists, hearing of the massacre of their neighbours, assembled together,



armed with their guns, but the Kanakas they deemed their friends, and who had been charged by their chief to murder them, told them to fear nothing, and they would be guarded and protected. The unhappy wretches, men, women, and children, fell under the clubs of their pretended defenders. The general massacre of the Whites was systematically arranged. If the insurrection had been universal amongst all the tribes, not a colonist would have remained alive.

Only two instances are known in which a Kanaka took pity on a White, and warned him that if he did not fly he would be murdered. But in extenuation of the conduct of the Kanaka, it should be said that he was crushed and ill-treated by the colonists, his plantations were ravaged by their cattle, he was mercilessly overworked, insulted, and often beaten. I am not excusing the Kanaka; I am simply stating facts. The greatest massacres took place in that part of the island where the Whites were most mixed with the natives, and they were struck down by these natives who used to come most frequently to their houses.

**The Philosophy of Man-eating.** Professor Letourneau<sup>1</sup> has made an extensive study of this subject based on reports of travellers. His observations are so pertinent that we may be excused for quoting them. "In a curious chapter of his 'Essays,' that incarnation of common sense, by name Montaigne, wrote as follows: 'I think that there is more barbarity in eating a live man than to eat him when he is dead; to tear to pieces by torments and by gehennas a body full of feeling, to roast it little by little, to

<sup>1</sup> In his profound work, *L'Evolution de la Morale*, Paris 1894, of which an edition bowdlerised—as usual, has appeared in English.

deliver it to be bitten and torn by dogs and swine (as we have not only read of, but ourselves have seen in recent times, not between old enemies, but between neighbours and fellow-citizens, and what is worse, under pretence of piety and of religion) than to roast and eat him after he is dead.'

"From the strictly utilitarian point of view, Montaigne seems to be in the right. It is evident that the real crime consists in killing a man and, when the crime is committed, as it happens in civil and religious wars, with the approval of a perverted moral sense, the crime is then still more lamentable. Nevertheless, cannibalism is a moral aggravation of homicide. It amounts to pushing to the utmost extremes the contempt of one's neighbour; it means rigorously to assimilate man to game or to a domestic animal.

"Besides, ethnography throughout attests the reality of this assimilation. Only the human races that have remained at the lowest degree of savagery, practise cannibalism in its primitive and absolutely bestial form. As the moral sense begins to form and the intelligence becomes more developed, man is more and more ashamed of cannibalism. He limits its practice, dissimulates it and finally succeeds in reducing it to a pure symbol. In this embryonic stage, and as a survival, anthropophagy persisted for a long time, even into the very heart of the latest phases of morality. It is only in its altogether primitive form, when it is practised openly, and simply, that it is the characteristic of bestial morals. This evolution of cannibalism is curious. I will briefly review its principal stages. At the outset man is to another man as one animal is to another, not only is the enemy devoured, that is to say a competitor on the other side of such and such

a brook or mountain, but often even, in case of necessity, the women, the children and old men of their own tribe. Afterwards, cannibalism becomes restricted, except in case of famine, to enemies.

"Restriction now follows restriction; for conscience becomes more sensitive, and on the other hand, with the progress of civilisation, the food supplies become less precarious. As a rule religion is also mixed up with it, and it regulates and consecrates anthropophagy. Little by little, it finishes by limiting the practice to rare and exceptional cases, and even brings it down to be no longer anything but a religious ceremony, and to make it symbolical. Under this last form, cannibalism may continue to exist even among the most advanced civilisations. In 1874, at the Anthropological Congress at Bologna, Carl Vogt not a little scandalised certain of his auditory when he said that he could trace and note in the Catholic mass a last vestige of the anthropophagy of our ancient ancestors; and yet Carl Vogt was right.

"But religious anthropophagy is not its only attenuated form derived from ancient cannibalism. Juristic anthropophagy also competes with it, and can also co-exist with a relatively advanced stage of civilisation. We shall have to speak of the judicial anthropophagy of the Battaks of Sumatra, who till quite recently condemned adulterers, night-robbers and others to be eaten.

"But it is with the lower forms of cannibalism that we have to do at present. The lowest of all is bestial anthropophagy, having for sole motive the desire and the want to eat meat. Cannibalism out of greediness follows very closely, and cannibalism out of vengeance, or from warlike fury, is often but a hypocritical form of the same."

**Devourers of their Own Offspring.** "After having laid down these preliminaries, we can now enter upon the exposition of the facts and will begin with Australia. 'In this country,' says Oldfield,<sup>1</sup> 'there exists a very decided taste for human flesh. The flesh of women is particularly esteemed; therefore they but rarely attain to old age. The men look upon them as beasts of burden, domestic animals, which may be not only beaten, wounded and killed at will, but also eaten without scruple. As Father Salvado<sup>2</sup> says, in times of dearth they are sacrificed without hesitation.'

"Oldfield goes even further: 'They are generally despatched,' says he, 'without the least scruple, before they become old and thin, lest so much good food should be lost.... In fact, so little importance is attached to them, either before or after death, that it may reasonably be questioned whether the man does not put his dog, when it is alive, on absolutely the same level as his wife, and whether he thinks more frequently and more tenderly of the one than of the other, after having eaten them both.'

"Cunningham also relates that, in the bag of one of the Australians of his suite, he found a woman's neck put by as food reserve. The same traveller makes a general observation proving evidently that the brutal practice of cannibalism is the sign of an altogether inferior mental condition. According to him, anthropophagy exists in Australia particularly among the tribes living in a state of anarchy, without organisation, where the brutal force of the individual reigns uncontrolled, that is to say among the least intelligent of the tribes.

<sup>1</sup> Oldfield, *Historical Memoirs on Australia*.

<sup>2</sup> Trans. Ethnol. Soc. (New Series, vol. III, p. 220).

"If the Australian woman is frequently devoured, by reason of her relative weakness, it is of course still more often so with regard to the child, who is still weaker.

"It is a common practice in Australia,' says Oldfield, 'to eat children in times of famine. Then,' he adds, 'the mother must not lament too loudly, under penalty of being beaten. She is only permitted to utter some smothered moans. But, however great may be the grief of the mother, it is appeased when she is offered her legal share, the child's head, which she begins to eat, although she continues her sobbing.' <sup>1</sup> At first sight this assertion of Oldfield seems incredible. But it surprises less, when we consider the psychology of the Australian, who is a very curious type with regard to the origin and formation of his moral sense. The Australian is in fact, as we shall see, susceptible of retaining tenacious mental impressions, barely more reasoned than those of our domestic animals, and which, like them, he obeys instinctively.

"In any case it is certain that the Australian is quite willing to devour his own children. Sturt <sup>2</sup> also confirms the information furnished by Oldfield. He relates in fact, that an Australian smashed on a stone the head of his sick child, which he then roasted and devoured."

**Men eaten to win Glory.** "Similar customs, but stamped with greater brutality, used to reign or still reign in many parts of the Polynesian archipelagos. At Viti, murder and cannibalism were not only absolutely simple things, but even perfectly honourable.

<sup>1</sup> Journal of two Expeditions of Discovery in Australia, etc., p. 286.

<sup>2</sup> *Hist. Univ. des Voyages* (vol. XLIII, p. 362).

A man was more esteemed the more often he had been covered with blood and gorged himself with human flesh. A chief of Raki-Raki, the great Ra-Undre-Undre, used to glory in having eaten nine hundred persons, all to himself, and without having allowed anyone else to have a share.

"A Viti islander, of the name of Loti, who, it appears, afterwards became an excellent Christian, roasted his wife on a fire that he had made her prepare and light herself; he then cut her up and devoured her: all that without animosity or anger, solely to acquire notoriety, to be some one out of the common. The love of glory, so habitually and so emphatically vaunted in Europe by the panegyrists of heroes is, says Pritchard,<sup>1</sup> much developed among the Viti islanders, and there, it is to great murderers and great cannibals that fame is attached. In no other part of the world is the deviation so striking from what we call the 'moral sense', or rather the complete absence of moral ideas, innate and necessary according to our metaphysicians.

"But it is necessary to point out at once that we have not here before us a stupid, sleepy race. The Viti islanders are in no wise inferior to the other Polynesians, with whom, besides, they are largely crossed by inter-marriage. But among them, extreme discredit attaches itself to whoever has never killed and eaten an enemy. In that case, indeed, the culprit was subjected to a degrading punishment; he was sentenced to turn up the mud with his dishonoured club, which he had not known how to wield.<sup>2</sup> But with that, all was not finished here below. After human justice came that of the gods. In the future life of the Vitians, the

<sup>1</sup> W. T. Pritchard, *Polynesian Reminiscences*, p. 371.

<sup>2</sup> Wake, *Evolution of Morality*, vol. I, p. 323.

jealous gods, great amateurs of human blood, lay in waiting for the shades of mortals and called them severely to give an account of the number of enemies they had massacred and eaten during their passage on the earth.

"But, at the Viti Islands as at New Zealand, which we shall soon have occasion to study, and where the Melanesians seem to have preceded the Polynesians, cannibalism was absolutely animal. It was on the field of battle itself that, in the manner of wild beasts, the enemy, wounded or prisoner, was torn to pieces and devoured.

"Those of the vanquished, who were not immediately sacrificed, were simply put by in reserve for future banquets. They were therefore fattened: they were then slaughtered and eaten, according to necessity. At Viti, human flesh was much prized. Certain *gourmets* allowed it to become 'gamey.' In the language of the country it was called 'long pork' meat, and it was the rule that a dish of human meat should be served at all gala banquets. It was the ideal food, and to vaunt the excellence of a dish, they would say: 'It is as tender as dead man.'"

**Anthropophagy a Motive for War.** "Similar customs, though less refined, for the race is not so intelligent, prevailed in New Caledonia. The desire to eat human flesh was the most usual motive for war between the tribes. 'It is now a long time, the chiefs would sometimes say, since we have had any meat to eat: let us go and fetch some.' Sometimes, as M. de Rochas <sup>1</sup> tells us, before starting on the war-path, a sort of anthropophagic poem, an alternate dialogue between

<sup>1</sup> De Rochas, *Bull. de la Soc. d'Anthrop.* v. I, p. 414.

the chief and the warriors was sung: 'Shall we attack the enemies?—Yes.—Are they strong?—No.—Are they brave?—No.—We will kill them?—Yes.—We will eat them?—Yes.' The fight ceased as soon as a few men had been killed. The cutting up of the dead bodies was a joyful and glorious ceremony. It was preluded by a dance, during which one of the dancers bore a spear in one hand, and in the other a special instrument, destined to cut up the bodies.<sup>1</sup> After the battle the chiefs picked out for themselves the lion's share and put apart also certain choice morsels, destined to be sent as presents, to dubious allies.<sup>2</sup> But it was not alone war cannibalism that existed in New Caledonia, domestic cannibalism was also practised. For instance, a provident chief would now and then slaughter and salt one of his subjects, so as to be able to have every day a dish of meat.<sup>3</sup> Another chief, whose name is legendary, Bouarate the great, used often with his family to enjoy a good meal off one of his inferior subjects. Public opinion in New Caledonia was far from condemning such princely modes of action, and in fact Bouarate has left behind him a brilliant reputation: 'Great chief, Bouarate! Handsome lord, Bouarate!' used to say with enthusiasm those of his subjects whom he had not yet devoured.<sup>4</sup> Paternal love itself was silent before so much glory. A Neo-Caledonian father placidly related how his child had been eaten by his prince, who, said he, was a great chief.<sup>5</sup>

<sup>1</sup> D'Entrecasteaux, *Voyage au Pacifique*.

<sup>2</sup> De Rochas, *Nouvelle Calédonie*, p. 206.

<sup>3</sup> Bourgarel, *Race de l'Océanie*, in *Mém. de la Soc. d'Anthrop.* vol. II.

<sup>4</sup> De Rochas, *Nouv. Calédonie*, p. 246.

<sup>5</sup> Ch. Braine, *Nouvelle Calédonie*.



"To sum up, at the Fiji Islands as at New Caledonia, the stranger, member of another tribe, was considered as game, while the women, the children and inferiors often served for butchers' meat."

**Dogs v. Women at Terra del Fuego.** "At this place, woman is, as in Australial and in many other places, an object of food provision. Fitzroy <sup>1</sup> saw an old woman sacrificed, at a moment of scarcity of food. She was suffocated by having her head kept for a certain time in the smoke of a fire made of green sticks. The answer given to the remonstrance of the English traveller on this occasion, is quite typical; it puts beyond doubt the perfect innocence, the absence of scruple with which these to us so horrible acts are committed in primitive countries. 'Why,' said Fitzroy, 'do you not rather sacrifice your dogs? The dog catches the *iappo*' (otter), quietly answered the natives.

"These manners are not special to such and such a race, to such and such a country; they are to be met with, almost identically, wherever man has but little become disengaged from animality, wherever also his food is scant and precarious. Everywhere, in Melanesia, in Africa, in America, there are certain tribes who have less humanity than wolves.

"I will now briefly mention a few more of these instructive cases before speaking with detail of Polynesian cannibalism, more specially interesting for the study of the evolution of morals.

"The Guarayos' (South America), say the authors of the *Lettres édifiantes*, <sup>2</sup> 'pursue men just as they would pursue beasts: they take them alive if they can, and

<sup>1</sup> Fitzroy, *Voyage of the Adventure and of the Beagle*.

<sup>2</sup> *Lettres édifiantes*, t. X, p. 231.

carry them away to be slaughtered one after another according as the necessity of hunger becomes felt.' Not only were they preserved as food provision, but they were fattened, and they were even supplied with wives; then, at a given moment, they were slaughtered with great ceremony, care being taken to besmear the male children with their blood, in order that they should become courageous. The victims, quite as ferocious as their tormentors, died like the Red Indians, striking up their death-song, during which they defied their tormentors, reminding them of how many of their friends and relations they had themselves devoured." <sup>1</sup>

**Flagrante Delicto of Animality.** "As to bestial ferocity, certain Red Indian tribes of the extreme North are, even at the present day, quite equal to the Guaranos mentioned by the ancient missionaries. Let us give ear to what is told us by a Brittany missionary, Monsignor Faraud, Bishop of Mackensie, who lived for many years amongst tribes that had preserved their old custom: 'These savages (the Dueëldeli-Ottiné, or inhabitants who eat men) carry their passion for anthropophagy to such an extreme that the mother is not in safety with her child, nor the children with their father. Relations eat their relations, and friends devour each other. The least dearth re-awakens in their heart this horrible passion and then the strongest devours the weakest.' <sup>2</sup> Other Red Skins, neighbours of the above, the Cris, practise only war anthropophagy, but in an absolutely bestial manner. On the battle-field itself, the victor, having scalped his vanquished enemy, cuts open his breast, and extracts from it the

<sup>1</sup> Thevet, *Singularités de la France antarctique*, p. 187.

<sup>2</sup> *Dix-huit Ans chez les Sauvages*, p. 374.

still palpitating heart, into which he greedily bites.<sup>1</sup>

"These atrocious customs exhibit man to us *in flagrante delicto* of animality. They alone would suffice to set at naught the time honoured theory of innate, necessary moral ideas. I need not further insist; there are many other facts which will come to confirm these latter and constitute a superabundant demonstration."<sup>2</sup>

We will now return to our Kanakas, and I shall give my reasons in the next section for differing with my master, Letourneau, on the causes that give rise, at any rate amongst these people, to the lust after human flesh.

**Cannibalism.—Its Causes.** The food of the Kanaka, being almost entirely vegetable,—especially amongst the tribes of the interior who cannot add sea fish to their diet,—is not sufficient to give strength, and sustained resistance to fatigue. The Kanaka eats enormously. He consumes at a single meal quantities of food which would be extraordinary for a European, but they are sugary and starchy foods, rich in carbon, but poor in nitrogen. He lacks convertible, blood-making food. He is like a steam-engine which has the furnace loaded with coke, and no water in the boiler. In the expeditions, the auxiliaries, although less heavily laden than our soldiers, were worn-out by fatigue, whilst the Europeans could still keep on marching. They were obliged to be fed on biscuit and bacon.

With all due respect to the vegetarians, a vegetable diet is nonsense. No vegetarian could undergo the hard work and fatigue, which a meat-eater could.

"Nothing can come of nothing," as Shakespeare

<sup>1</sup> *Dix-huit Ans chez les Sauvages*, p. 374.

<sup>2</sup> Letourneau, *opus cit.*

says; <sup>1</sup> to have muscle you must have meat. The Kanaka having in New Caledonia neither poultry, nor pork, and nothing but *notous* (pigeons as large as a fowl), ate his vanquished enemy, and, by atavism, this depraved taste continued to exist amongst the race after the introduction of the pig and cattle. The most handsome gift you can make a Kanaka is,—next to a gun,—a quarter of salt beef. Toussencel <sup>2</sup> has well described cannibalism.

“Cannibalism is one of the diseases of the childhood of primitive man, that poverty explains, though it does not justify. Let us pity the cannibal, and not abuse him too much, we civilised beings, who slay millions of men. The evil is not so much in roasting your enemy, as in killing him before he wanted to die.”

**The Pilou-pilou** is an important factor in the life of the Kanaka. Nothing can be done without a *pilou-pilou*, which is danced in war, after victory, in love, and as an enjoyment. Each tribe has its own *pilou-pilou*, differing somewhat from that of other tribes. It would take too long to describe them here, but I will give a general idea of the principal varieties of the dance.

**The Pilou-pilou of War.** Only the warriors take part in this. They are in war paint, that is, painted black, with white marks here and there on the body, which gives them a most diabolical appearance, and with their darts and *tamiôs* in their hands. A large

<sup>1</sup> Our author has slipped here, or is he purposely facetious? “*Ex nihilo, nihil fit*” can hardly be fathered on Shakespeare; it must be considerably older, we fancy, than William’s time.

<sup>2</sup> In his *Zoologie passionnelle*.

fire is lighted, round which the warriors stand in a circle. After repeated groans, and a sharp whistle, which has a horrible effect, they brandish their arms, leap, grind their teeth, and make awful grimaces. Then the band of warriors separates into two circles, which turn round, the men meanwhile uttering hoarse, guttural cries like wild beasts. At last the two bands rush at each other with savage cries, and imitate a deadly combat. I was present at Koné at a *pilou-pilou* of this kind, and I could not prevent giving a shudder, though I was under the protection of the chief, who was seated beside me.

**The Pilou-pilou of Love.** The women take part in this *pilou-pilou*, which is intended to celebrate the sports of love, but they do not mingle with the men. They form a small circle within that of the men, and dance without moving from their place, moving their haunches backwards and forwards in very supple movements, with now and then a lascivious kind of leap. This is an imitation of the movements of a woman in copulation. The men dance round and round them, leaping, bounding, squatting, and, as they rise, pushing their bellies forward to imitate the movement of the penis in copulation.

**The Pilou-pilou of the Cannibals.** Although the Kanaka has now poultry and pork, he has nevertheless retained his hereditary taste for human flesh. I was informed, during my stay in New Caledonia, that the tribe of Kanala ate from time to time, at an enormous *pilou-pilou*, captives of some of the insurgent tribes captured in 1878. Not having seen it, I cannot say how true this was, but I can give extracts from trust-

worthy writers to prove the existence of this horrible custom.

In the first place, there was the massacre of the boat's crew of the *Aléména*. The ship's long boat was sent to land, to get water. As a matter of form, three rifles were put in the bottom of the boat. Fourteen Whites, of whom two were officers, landed, and a quarter-master and two sailors remained in the boat. These last heard the cries of their comrades, and guessing that they were being massacred, tried to escape by swimming to the vessel, but they were overtaken by the Kanakas, brought back to land, and bound. They saw their unfortunate comrades cut up, cooked, and eaten, at an enormous pilou-pilou.

The first insurrection, that of 1868, began by the massacre of a sergeant and eight men, who had been sent to a tribe to requisition by force a body of men to construct the road to Noumea. The soldiers were received in a friendly manner, so they stacked their arms, and separated. They were immediately struck down, and their bodies cut to pieces. Some of their limbs were sent to all the neighbouring tribes who were on good terms with the murderers. Those which accepted this new kind of *gîgôl*,—there were three other tribes, —declared against the French. It took eighteen months to subdue these four tribes.

An eye-witness of the insurrection of 1878, Paul Branda,<sup>1</sup> gives some very interesting and previously unpublished details concerning this insurrection, and relates several instances of cannibalism. "During the preparations for the massacre," he says, "the Kanakas surrounded a captain, the commander of the district, an enormously fat giant, named Chausson. They

<sup>1</sup> In his book, *Les Lettres d'un Marin*.

danced a *pilou-pilou*, singing in chorus 'We will eat Chausson!' Then each warrior advanced in turn, brandishing his arms. One said, 'Chausson, I will eat your hands;' another, 'Chausson, I will eat your feet,' and they all gazed longingly at the fine juicy captain. The worthy man, who understood the language of the country, laughed heartily, and said, 'What funny devils these Kanakas are.' Twenty-four hours later, the entire tribe was up in arms, crying, 'Let us go and eat Chausson.' By a lucky chance, the over-confiding commander of the district had that day been called to Noumea, and so escaped the teeth of his admiring subjects."

I will also quote, from the same author, an account of the massacre of la Poya. "The insurgents captured a vessel, laden with supplies and cartridges, and having a crew of eleven men. The unaccountable delay in the arrival of this ammunition caused great uneasiness as to the fate of the vessel and its crew, and a steam launch, fully armed, was ordered to go and look for it. Our sailors soon disturbed the horrible feast at which the Kanakas were celebrating their triumph. Near the feasting place were the trunks of men, horribly decomposed, and hidden in the rushes by the river. The heads had been cut off as spoils of triumph, and the limbs had been eaten.

"In an open space overshadowed by tall trees, near the limpid river of la Poya, were chairs and sofas, taken from the houses of the colonists, which had been sacked, and forming a circle. In the middle, as the centre piece of the table, was a putrefying human head. Here and there lay human bones, carefully cleaned, especially the shin bones. The captain of the boat said, 'They are to make flutes.' In baskets hung on the

branches, were slices of grilled flesh, neatly packed, and of an appetising odour; one of the crew, formerly a pork-butcher, said they were pork; a butcher declared they were beef; one of the friendly Kanakas in the crew, said, 'That? white tayo!' A silence of terror and horror fell upon all the men. The grilled flesh, and the few bones, were piously collected, and buried with funeral honours. Of course this was very proper, but it seemed odd, nevertheless, to accord military honours to kitchen scraps."

A little further on the same author adds, "Our allies did not put themselves out of the way on our account; they ate their enemies in sight of our soldiers. The absolute need of their services obliged us to shut our eyes. The chief of the Konés came, and presented to the colonel four left ears. 'Why,' said the colonel, 'you have had them cooked!' 'Yes,' replied the chief, 'so that they might keep good.' After having received his reward, *he went off munching the ears.*

"The Government paid ten francs each for the head of every rebel Kanaka. The Arab convicts, who were the best sharpshooters, used to bring in the ears of those they killed, in order to claim the reward. They were accused of sometimes bringing women's ears, and after that they used to bring the penis and testicles of the dead Kanakas, finding the head rather awkward to carry on horseback."

### **The Chief's Share in the Feast of Human Flesh.**

I will terminate these few remarks relating to anthropophagy, by an account of the chief's part in the feast.

Formerly, long before the advent of the French - when the struggle for life between the tribes was at its height, the conquering chiefs used, by the aid of



an instrument which I have never seen, and of the shape of which I am ignorant, to tear out the genital parts, the heart, and the eyes of the conquered chief. These ferocious warriors did not content themselves with cooking their enemies in the Kanaka stove, but preferred to devour on the field of battle the parts thus torn off, all raw and bleeding. They thought that they should thus acquire the piercing sight, the courage, and the virility, of their adversaries. This custom now is nothing more than a tradition. According to some travellers, it also used to exist among the Maoris of New Zealand.

**The Reward of the French Government.** Of course, these customs are horrible, but it must be remembered that the Kanaka is uncivilised. What shall we say though to the action of the French Government during the insurrection? I am not inventing statements, but again quoting from Branda.

"We found allies on the following conditions; all the spoil, the women, and ten francs for every head brought in.

"The Kanaka mutilates dead bodies, but he does not, as the Indian does, wish to inflict pain on his enemy. On the other hand, I have heard Europeans seriously complain of the incapacity of certain officers, who would not wring information from prisoners by means of torture." <sup>1</sup>

<sup>1</sup> The "soft-hearted party" who are fearful of shedding blood, and whose timorousness is too often the cause of its being shed, will not accept the Jesuitical doctrine that "the end justifies the means." Yet in primitive societies none but iron measures can prevail, and the man, or tribe, not prepared to strike hard blows runs a risk of being wiped out by the "other side". There are men in the United States who

maintain that the perpetuation of criminal families can be prevented only by THE AMPUTATION OF THEIR REPRODUCTIVE ORGANS, and we hope to deal with this subject in a future work on *Eunuchs and Eunuchism*.

We quote the following from THE MEDICAL WORLD:—

“The matter of the castration of those who persist in crime is receiving more and more attention. In the *Legislature of Michigan* a Bill was introduced which provides for ASEXUALISATION. Feeble-minded and epileptics who become inmates of the feeble-minded institution of the State, ‘before he or she is discharged, shall be caused to submit to an operation that causes asexualisation, that such person shall cease to be able to reproduce their kind.’ All persons convicted the third time for felony, and those convicted of having ravished a child or woman, after the first year’s incarceration, must submit to the operation which causes asexualisation.”

## CHAPTER III.

*Forms of sexual intercourse amongst the Kanakas.—The Popinée the property of the Chief.—The Kanaka marriage.—Polyandry.—The condition of the Popinée.—The Kanaka “break wood,” the usual method of copulation.—Accouchement.—Vulvar deformities produced by the repeated coition of the Kanaka Popinées.—An original form of punishment for adultery.—Not confined to the Kanakas.—Mrs. Potiphar and Joseph.—Lust of the Kanaka for the White woman.—The head chief Atai and Mme F\*\*\*.*

**The Popinée the Property of the Chief.** Every girl of the tribe is born the property of the Chief, and his rights over her do not cease until the time when he gives her to his warriors. Until then he can sell her, hire her, or even eat her, if that is his pleasure. The Chief of Koné would not sell his women to the Europeans, but he let them out on hire. Kaké, the Chief of the Kanakas, was not so particular, and is said to have sold women to some of the colonists. I was assured that, hardly more than ten years before my visit, many of the tribes of the interior ate the women captured from hostile tribes. I have already remarked, that the unfortunate Kanaka Popinée has not only to do all the cooking and household work, but to satisfy the sexual needs of her squad of husbands—a term which I will hasten to explain.

**The Kanaka Marriage.—Polyandry.** As a matter of fact, marriage does not exist in New Caledonia.

The Chief gives the women to those of his warriors with whom he is most satisfied, and in that consists all the ceremony of marriage. But, as the number of women is much inferior to that of the men, the result is that every woman is the property of several husbands. It is this collection of husbands, having one wife in common, that I have designated under the name of the "squad." They live together in a hut, with their common wife. <sup>1</sup>

**The Condition of the Popinée.** Every day the Popinée has to work like a beast of burden, and at night she has to satisfy the desires of all the males. How does each of the husbands manage to get his share of the conjugal cake? That is a subject on which I could gather no precise information. Does each gentleman have a proper day for visiting Madame, like some of the Parisian fast men, who keep a woman between four, or even eight, of them? Or do the stronger and more vigorous husbands take the lion's share, and only leave their associates the scraps of the feast, after they themselves are completely satisfied? I could gather no trustworthy information on the point. It is probable, however, that love, that noble sentiment that sways the human breast, finds no place in a Kanaka household. The wretched Popinée has to permit the embraces of the males whenever they are "in rut." Pregnancy does not cause any remission in their attacks, nor does the period of suckling either,—which by the way extends over three or four years.

<sup>1</sup> HERB. SPENCER in *The Principles of Sociology*, Lond., Williams and Norgate, 1885; and CH. LETOURNEAU, in *L'Evolution du Mariage et de la Famille*, Paris, 1888, both treat the subject of POLYANDRY in a very full and competent manner, although from standpoints, of course, rather different.

**The Kanaka "Break Wood."** As might be expected, the Kanaka does not show much consideration, or affection, for his common wife,—the more so, perhaps, because she is ugly enough to frighten a man. Sexual connection is performed without any preliminary preparation. The Kanaka when he is "in rut", lays his wife on a bundle of brushwood, or grass, which serves as litter (the word exactly expresses my idea) and "trusses" her in the classical position common to all mankind. This is called "to break wood". Perhaps the name is derived from the fact that the Kanakas often perform the "act of love" in the brush, amongst the bushes. After a hard day's work it often happens to the unfortunate Popinée, that she is obliged to support the amorous assaults of her squad of husbands all night.

**Accouchement** takes place without any sort of ceremony. The female neighbours help the women in labour as they best can. After a day or two's rest, she goes to work again. As to the labour of love, the genital organs are hardly given time to recover from the disorders caused by the accouchement. There is always one husband, more impatient than the others, who cannot wait, and very often, though at the risk of crippling his wife, he recommences copulation with her. Owing to this little amusement, the woman is worn out, and rarely brings forth more than two children, and although married at twenty, or twenty-five at the latest, she is soon used up; at thirty, she is a wretched decrepit creature horrible to behold.

**Vulvar Deformities caused by Repeated Coition.** This incessant coition without any relaxation produces in the Popinée very marked deformities of the vulva.

Usually, a Popinée of twenty-five to thirty years of age, who has brought forth one or two children, when examined medically, presents the same symptoms that are found in old European prostitutes, who have been several years in public brothels. My observations agree perfectly with those of Dr. Charpy, whose remarks, published in the *Annals of Dermatology, and Syphiligraphy* (1871—72) I here reproduce.

"Of all the beauties of the public prostitute," he says, "that which perhaps first perishes, is the beauty of the genital organs. The prostitute may still have her breasts firm, her thighs unwrinkled, and old age and dissipation may hardly have caused a lock of her hair to fall, but the apparatus of her trade *par excellence*, is already mechanically dilapidated, and has suffered irreparable damages from wear and tear."

The deformities which result, are, according to Dr. Charpy, who made more than eight hundred observations on prostitutes of all ages, a hypertrophy, and sometimes an atrophy of the great and little lips; a wrinkled aspect, and a brownish colour, of the lesser lips; the very frequent appearance of an eruption of acne or herpes on the organs; the elongation of the clitoris, and the pushing back of the urinary meatus, due partly to the projection of the vaginal bulb, on account of the development of the erectile tissue, and partly to the enlargement of the follicles which surround the entrance to the meatus. To these deformities may be added, the widening of the vaginal orifice, on account of the loss of the elasticity of the tissues, and the tonicidity of the constrictor muscle; the thickening of the mucous surface of the vaginal orifice, which is yellow and as though tanned; a fungous condition of the canal of the urethra, with chronic in-

flammation of the follicles situated in the anterior and inferior part of the canal, resulting from rubbing and old urethritis. Consequently, the mucous surface is tumefied, becomes detached, and projects from the outside in the form of a fungous mass of a violet colour, which easily becomes ulcerated.

I will only add a few words to complete this sketch, which applies in every particular to the Kanaka Popinée, worn out by incessant copulation with several men. I found in some women, having only one or two children, and aged from twenty-five to thirty years, the vulva and vagina enormously dilated, to such an extent that a speculum of the largest size could easily be introduced. I am not exaggerating, when I say that the vagina could take a penis of the size of a pint-champagne bottle.

I attribute this deformity to the fact that a very little time after her accouchement, and before the genital parts have had time to return to their normal condition, the woman is obliged to suffer the male to approach her again. The vagina, not being able to return to its normal condition of resistance, remains dilated by a purely mechanical effect.

### **An Original Form of Punishment for Adultery.**

It might be imagined that with the incessant amount of prostitution—as it may be called—that the Popinée undergoes almost every night, that she had quite enough of copulation, and never committed the sin of adultery. That, however, would be to fail to take into account the fancies and failings of a woman's brain. Adultery exists, and is punished in an original manner, which is not, I believe, practised anywhere else in the world.

When a woman is convicted of adultery, the Chief condemns her to die in the manner in which she has committed her offence. I will explain what I mean. The woman is fastened down in a hut in such a manner that she cannot move. Her hands are tied behind her back, her legs are bent to the thighs and fastened to them by means of a rope which passes round the thigh and the shin, and is then fastened to that which secures the arms and the hands; the woman is thrown on her back with her thighs open, and the opening of the vulva widely gaping. The description may not be very clear; it would need a photograph to show the position plainly. But I do not know of any photographer who has ever been able to take such a picture, for what I am relating was told me in confidence by Kaké, the Chief of the Kanakas. When she is powerless to move, the woman is given over to the young warriors of the tribe, each of whom enters the hut in his turn. The men dance the *pilou-pilou* whilst awaiting their turn. The operation, or rather the execution, continues without cessation until the victim dies,—as may be imagined—in horrible sufferings. According to Kaké, it takes about a hundred of these assaults to kill the woman.<sup>1</sup>

**Not Confined to the Kanakas.** The ingenuity of man has found out "many curious inventions", but surely nothing more revolting than this barbarous practice. Unfortunately this custom is not confined to

<sup>1</sup> De Rochas, in his book, *Nouvelle Calédonie* (page 262), confirms my account. L. Moncelon, Réponse au *Questionnaire de Sociologie*, in *Bull. Soc. d'Anthrop.*, 1886, states that he has seen a man sentenced to death for having looked at the wife of a chief when she stooped down to pick up some shells; crime of *lèse-majesté*.



Melanesia alone. It is to be found in all countries and in all times. The adulterous man, it should be noticed, is never punished for having forsworn his conjugal vows, but wholly and solely for having injured another husband. I have no space here to go into the laws of adultery prevalent among various nations and tribes. The philosophy relating to this has been clearly sketched out by able teachers like Letourneau and other professional experts. Still I would call attention to the fact that this savage doctrine of *lex talionis* is carried out with the same brutal and lascivious ferocity amongst the Omahas. These people tie the wretched female to a stake in the prairie, and abandon her to the obscene embraces of twenty or thirty men. Bancroft<sup>1</sup> affirms that the Modocs of California publicly slit open the guilty woman's belly; while the Hoopsa, another tribe of Red Skins, tore out one of the adulterer's eyes or, were he married, took away his wife. If, quitting modern times and savage countries, we travel back to classical antiquity, we find that hardly any better state of things existed in the more polished lands of Greece and Rome. Here marriage was crudely considered as nothing more than a civic duty and thought of only from the standpoint of population. Strange as it may sound to us, Lycurgus and Solon encouraged the impotent husband to favour the adultery of his young wife. "It was not reproachable," says Plutarch, speaking of the laws of Lycurgus, "for a man already fairly stricken in years and who owned a young spouse, to allow a fine young man who had the talent to please him and was of kindly nature to take his place in the conjugal bed with his wife, '*pour la faire emplir de bonne semence*,' and afterwards recognise the fruit which

<sup>1</sup> *Native Races*, I vol., p. 350.

was born of the relations, as though it had been engendered by himself. Therefore, was it allowable in an honest man who loved the wife of another through seeing that she was virtuous, modest and bore fine offspring, to beg her husband to permit him to have connection with her so as to sow there, as in rich and fertile earth, beautiful and good children, which by this means should come to have a community of blood and relationship with people of wealth and honour." <sup>1</sup> This, of course, is marriage considered without the least prejudice, and from the strict point of view of social utility, and I doubt much that the world has yet attained to so philosophical and, as it seems to me, elastic an interpretation of the wedded state as to sanction this practice to-day, except, perhaps, as a private arrangement.

"Solon," says Letourneau, "imitated Lycurgus on this point with the following restriction, recalling the code of Manou, that the wife of an impotent husband ought, with the authorisation of course of her conjoint, to select a lover from among the nearest relatives of the said husband." <sup>2</sup> Manners went sometimes beyond the laws, and Plutarch mentions that Cimon of Athens, example of soul-greatness and of goodness, lent his wife to the rich Callias. <sup>3</sup> But that did not at all prevent the laws of Solon from authorising the husband to kill the adulterer whom he might catch *in flagrante delicto*. Further still, the law struck with civil degradation the too indulgent husband and authorised family tribunals to sentence to death the guilty woman, whom the outraged husband himself executed, before witnesses. <sup>4</sup> Finally, a law of Draco, which was never repealed,

<sup>1</sup> Plutarch, *Lycurgus*, XXIX.

<sup>2</sup> Plutarch, *Solon*, XXXVI.

<sup>3</sup> Plutarch, *Life of Cimon*. <sup>4</sup> Legouvé, *Hist. morale des femmes* (p. 182).

handed over the adulterous lover to the tender mercies of the husband. <sup>1</sup> In sum, save for the care of the good of the State, before which all gave way, this Grecian legislation did no more than consecrate the old primitive right, which made the woman the husband's chattel.

**Rome's Code of Adultery.** Rome followed strangely hard on Greece in all that concerned the marriage bond. <sup>2</sup> For the wife, her manners and legislation were at first of savage atrocity. The term "adulterer" was at the outset applied only to the wife, and the law of the Twelve Tables conferred the right to drag up the guilty woman before a domestic tribunal; she was condemned, and executed by the relatives themselves: *Cognati necant uti volent* (Let the kinsmen kill her as they shall please). These family tribunals lasted all through the Republican régime, and even later, concurrently with the *Lex Julia*; but manners became less harsh, and death as a penalty of adultery was replaced with banishment of at least 200 miles from Rome and the obligation to wear the courtesan's toga. Of course, if the husband surprised the adulterous wife in the very act he still possessed authority to kill her on the spot; <sup>3</sup> and the lover he could keep to torture or mutilate, as the warmth of his lost love, or the cold-blooded calculation of revenge, might dictate. The character of the mutilation was of the savagest kind. A picturesque word for it exists in French, *raffaniser*, and its meaning may be better imagined than explained. The outraged husband could also deliver the hapless lover to the

<sup>1</sup> Ménard, *Morale avant les philosophes*, p. 303.

<sup>2</sup> Lecky, *History of European Morals*, vol. II, p. 312.

<sup>3</sup> Wake, *Evolution of Morality*, vol. II, p. 85.

ferocious lubricity of his slaves. One would think in these days that it were enough to render the poor wretch an eunuch and expose him to unnatural *passive* treatment. But law and opinion further authorised the husband to demand a sum of money for the ransom of his wife's lover and this consequently opened the door for torture as a means of blackmailing.

It was reserved for the philosophical Emperor, Antoninus, more clement and equitable than his fore-runners, to amend this terrible state of things. He forbade by law the husband, himself *presumed* guilty of adultery, to kill or judicially prosecute his wife surprised in her lover's arms. In time, the reaction that was to be expected took place, and manners affecting the conjugal couch became daily more licentious. Tolerance gave birth to license, and Septimus Severus laid down new laws against breaches of the marriage vow. That such laws were needed and appreciated is proved by the fact that Dion Cassius found on the public registers at Rome three thousand cases of adultery.<sup>1</sup> Socrates, the ecclesiastical historian, informs us that Theodosius not only softened the penalties waiting upon adultery, but did very much more. He swept away the old Roman custom, born of cruelty and lubricity, which sanctioned the locking up of the guilty woman in a small lodgment where she was delivered to the sensuality of all-comers, the latter even being obliged to carry small bells to attract attention.<sup>2</sup> The same ignoble practice, I have pointed out already, was in vogue amongst certain red-skinned tribes of North America, and if the community of the custom does not prove that the Romans

<sup>1</sup> Friedländer, *Mœurs romaines*, etc., vol. I, p. 367.

<sup>2</sup> Socrates, *Hist. Eccles.* lib. V., cap. XVIII.

were less civilised than the Red Skins, it at any rate demonstrates, combined with other facts, "the original equality of the most diverse races in the state of primitive savagery."<sup>1</sup> In the name of Religion many crimes have been wrought, and the pious Constantine, to whom the imperial purple next fell, once more showed that the newest converts are the worst fanatics. This Christian neophyte, with a fury that knew no bounds, waged pitiless war against all infractions of the public peace. On the assumption that cruelty was the only cure for viciousness, he launched forth a law making adultery in both sexes punishable with death.

"Justinian reacted against this and moderated the rigours of the law. His code condemns the adulteress to be whipped, to have her hair shaved off and to be shut up in a convent for the rest of her days, unless her husband should take her back again before the expiration of two years. Compared with the excessive zeal of Constantine, this appears almost merciful. —It is also too well-known how previously, under the much wiser pagan emperors, the Roman morals had become so relaxed; an almost free marriage procured to the young women of the aristocracy an almost unlimited independence, or, at all events and despite the laws, adultery had ceased to be an abominable crime, as it had begun to be considered among the ancestors." <sup>1</sup>

In the realistic stories of Algerian experience written by my old friend and brother officer, Hector France (ex-Captain of the "Chasseurs d'Afrique"), there is a powerful narrative of an old man's revenge on his young wife's lover, whom he had succeeded in trapping. I shall give no account of this here, although Hector

<sup>1</sup> Letourneau, *L'Evolution du Mariage et de la Famille* (Paris, 1888), page 279.

France assures me it is thoroughly true in fact, as I understand that the editor of the present work intends bringing out an English version of these extraordinary stories, which have already been done into the Anglo-Saxon tongue by a master-hand.

**A Kanaka "Joseph and Potiphar's Wife."** Branda relates, in a very graphic manner, the story of a Kanaka "Potiphar's wife".

"The son of the terrible Bouarate came to complain to the commander of the district of the rape of one of his wives by six of his subjects. What a sign of the times! respect for sovereigns is on the wane, even in New Caledonia. Who had dared to molest the wife of the noble lord, Bouarate? In former times the noble lord, instead of coming whining to the French authorities, would have knocked the delinquent on the head with his war club, and afterwards eaten him; perhaps also eaten his faithless spouse into the bargain. Philip, however, was more good-natured, and after having extorted as large a fine as he could from the guilty parties, had requested that they might also have a week's hard labour in the prison. But the result of the inquiry showed, that, if there had been any rape, it was that of the six striplings, who had been seduced by this Messalina of Hienghen.<sup>1</sup> I was present

<sup>1</sup> "So far as we can ascertain rape by females on males is a crime unknown to the English law. Several cases of this kind have, however, come before the French criminal courts. In 1845, a female, aged eighteen, was charged with having been guilty of an act of indecency, with violence, on the person of a boy under the age of fifteen years. She was found guilty. In another case, which occurred in 1842, a girl, aged eighteen, was charged with rape on two children,—the one eleven and the other thirteen years of age. It appeared in evidence that the accused had enticed the two boys into a field, and had there had forcible

at the examination of one of the accused, a handsome young man of sixteen or seventeen years, with a soft skin, of a relatively light colour, a modest face, and mild, soft eyes. This youthful Apollo energetically denied that he had been guilty of showing such disrespect to his chief; the lady had been the real culprit, and he had only been the passive instrument. Whenever he met Mrs. Philip she shot terribly amorous glances at him, asked him for a light for her pipe, put her hand on his shoulder, caressed him, etc., etc. He refused to understand. Whereupon she explained herself more categorically, and invited the handsome lad to come with her into the brush, and 'break wood.'

"The Caledonian Joseph answered Mrs. Potiphar with a formal refusal. Unfortunately, one day, the lady (still under the pretext of wanting a light for her pipe) seized Joseph by the hem of his garment—I mean that

connection with them. This female was proved to have had an unnatural contraction of the vagina, which prevented intercourse with adult males. She was found to be labouring under syphilitic disease, and the proof of her offence was completed by the disease having been communicated to the two boys. She was convicted. \* Casper describes cases of this description which have fallen under his observation. † By the Penal Code of France, it is a crime in either sex to attempt intercourse with the other, whether with or without violence, when the child is under eleven years of age. That this offence is perpetrated in England cannot be doubted. It is by no means unusual to find, in the wards of hospitals, mere boys affected with venereal disease. In some instances this may be due to precocious puberty; but in others it can only be ascribed to that unnatural connection of adult women with male children which is punished as a crime in the other sex. The only accessible medical proof would consist in the transmission of gonorrhœa or syphilis from the woman to the child." (Taylor's Medical Jurisp.).

\* "Ann. d'Hyg." (1847, I, p. 463).

† "Gerichtl. Med." (vol. 2, p. 129), and "Klin. Novellen" (1863, p. 15).

Caledonian garment for which, on wet days, a rolled-up leaf, kept in its place by the stalk of some plant, can be advantageously substituted. This kind of garment is called in the country, *moincau*. It is the height of fashion to wear it very large. The unlucky young man thus seized by the hem of his garment, did not dare to fly in a state of shameful nudity. The young woman led him into the wood, –and then she took the garment off herself.”

### **Lust of the Kanaka for the White Woman.**

The European woman, however modest may be her costume, and however moderate her degree of beauty seems a goddess descended from Olympus, compared to the horrible Popinée, the mere caricature of a woman. It may be imagined, *a priori*, that the Kanaka has few opportunities of gratifying his amorous taste, though he is very desirous to “break wood” with a White woman. In former days, he would have eaten her with great gusto, at a *pilou-pilou*, but now he is more modest, and would content himself with her favours. Unluckily for him, the wives and daughters of the colonists, who are generally of English birth, on the mother's side at least, their mothers having usually come from Australia, are of pure manners, and, with very rare exceptions, the Kanaka is considered by the White woman as a biped unworthy of her attention. However, I learned from an old colonist who had lived at la Poya for many years, and who escaped being murdered in the rebellion, that he had several times tried to bring up young Kanakas he had bought from the chief of the Farinos, but that these boys, as soon as they attained puberty, were a great bother, and were always hanging round the petticoats of the women



and girls. On this account he was obliged to get rid of them and take in their place men he had hired from the New Hebrides, and this afterwards saved the lives of himself and family. He armed his New Hebrideans with four or five old muskets he had on his farm, and the Kanakas, seeing that he was prepared, did not dare to attack him.

**The Great Chief, Atai, and Madame F\*\*\*.** Commandant Rivière gives some curious details concerning the passion of Atai, the principal leader of the revolt, for Mme F\*\*\* the widow of an artillery captain, and proprietress of a farm.

"Mme F\*\*\* was much admired by Atai, the chief promoter of the rebellion. He was a neighbour of hers, and often came to see her. He brought her fruit, and she offered him coffee, bread, and wine. He used to smoke his pipe under the verandah, whilst she worked, and talked to him. On gala days, when he was full dressed, he wore the tunic of an infantry officer, with gold stripes, and a *képi*, like most of the other Chiefs, but most usually he was naked. But in a copper skin, nudity does not seem to shock women, perhaps because they are so used to seeing it.

"Atai was tall, of a remarkably strong build, and very intelligent, but he was forty-five years old, which is not young for a Kanaka, his head was large, the top of his skull bald, and his ears hanging, and pierced with large holes, according to the custom of the country. He was much struck by Mme F\*\*\*, and one day, unexpectedly, but very quietly, asked her to marry him. She was greatly astonished, and refused. Atai renewed his proposal on several other occasions, but always met with the same answer. His vexation had,

perhaps, something to do with the insurrection ; there is generally a woman at the bottom of everything. I have many times told Mme F\*\*\* that she ought to have sacrificed herself, and she would have prevented the insurrection. She did not contradict me, but replied, that not even to save the colony from the greatest possible dangers, would she have contracted such a marriage."

## CHAPTER IV.

*Perversions of the sexual passions amongst the Kanakas.—The perversions of the Popinées.—Pederasty after the age of puberty.—A curious theory of sexual aberration.—The symptomatic characteristics of the pederasty of the Kanaka.—Cruelties and erotic mutilations committed by the Kanakas during the insurrection.—White women beheaded and violated.—Bechir, the Arab.—Louis, the Kanaka interpreter.—Acts of Sadism.—The mutilation and outraging of corpses.*

**The Perversions of the Popinées.** The unhappy Popinée is not perverted, in the strict sense of the word; she permits the caresses of the man, but she knows nothing at all about the “spices of Venus.” She is completely ignorant of the art of performing in a kneeling posture,—an art in which the Congai is so expert. Nor is she a sodomite. There are exceptions to every rule, it is true, but I found very few exceptions to this. I cannot say, whether the woman of New Caledonia has the same aversion for “the worship of Venus the wrong way,” as the Negress of Senegal has, the number of Popinées I was able to question (and that with the greatest possible difficulty), being insufficient to enable me to deduce a general rule, from such observations as I was able to make.

**Pederasty after the Age of Puberty.** The Kanaka attains puberty at the age of thirteen or fourteen. He cannot become a warrior till he is of a certain age,—usually about the twentieth year,—and he must first

"prove himself to be a man," by undergoing certain trials. The Chief then gives him his share of a *Popinée*. Until that time, woman is forbidden fruit for him. The girls, as has been seen, belong to the Chief, and the vengeance of the Chief is a terrible thing to incur. However, now and then, a lad manages to find some young girl and "pluck her rose."

As to the woman who is the property of a squad of husbands, it is not advisable to have anything to do with her, for there is the danger of getting a crack on the head from a war club, and, moreover, a woman who is watched by such a lot of husbands is not easily got at. But the powers of generation have imperative rights at the age of from fifteen to twenty, and so the young Kanakas, who are brought up and taught together, follow the example of the Greeks of the sacred battalion of Thebes, and in default of women, "console" each other. Wherever human beings of one sex are collected together, the same result will follow, if moral sense is wanting, and the moral sense of the Kanaka is not that of the civilised man.

But, it must be confessed, to the disgrace of our civilisation, that in spite of the most attentive watchfulness, pederasty finds a secret asylum in our great educational establishments. If the past career of the poor wretches, whom pederasty has brought into the criminals' dock, were inquired into, it would probably be found that there was a vicious and depraved childhood. I know, for my own part, that several of my college friends were addicted to this vice. I have purposely abstained from speaking of one of them, an officer in the Navy, who left behind him in Cochin-China a deplorable reputation, on account of his hardly concealed weakness for boys. I should mention that

he already had this vice when he was a pupil at the College of T\*\*\*, and virility did but increase the sins of his youth.

**Sexual Aberration in Antiquity.** We make a pause here to quote the peculiar theory of Mantegazza and to show how wide-spread was this vice long before the modern European nations existed.

"Love between males is one of the most horrible facts of human psychology; in all ages and in every country it has been a far more common vice than is supposed. Let us first examine the facts, it will then be time to comment on them.

"Carthage was famous for its vices contrary to nature, and the Carthaginians gloried in them. Salvi-  
nianus, a preacher of that period, said:

*"et illi se magis virilis fortitudinis esse crederent, qui maxime viros faminei usus probrositate fregissent."*

(and they would think themselves to be of the greater manliness and vigour, in proportion as they had to the greatest extent broken men in with the abomination of using them as women).

"Mythological tradition traces pederasty back to Orpheus and the Thracians.

*"Ille etiam Thracum populi fuisse auctor amorem  
In teneros transferre mares, citraque juventam,  
Breve ver ætatis et primos carpere flores." OVID.*

(He too is related to have been the first who taught the peoples of Thrace to transfer their love to males of tender age, and before maturity to enjoy the brief spring-tide of their youth and pluck the blossoms of their early bloom).

"Aristotle says that this vice was authorised by law in the island of Crete in order to prevent an excessive

increase of the population. Athenæus also speaks of the sodomy of the Cretans, but, attributes it also to the Chalcidians of Eubœa. Licofronius accuses Achilles of having massacred on the altar of Apollo the youth Troilus, who had refused to submit himself to his shameful desires. Sodomy was certainly a Greek vice, for did they not introduce it even into Olympus in uniting Jupiter and Ganymede, Apollo and Hyacinthus, Hercules and Hylas. Sophocles and Æschylus dared to mention it in their tragedies, and Anacreon sang Bathyllus. The divine Socrates himself loved youths.

“Rome is not unworthy of her great mistress in this respect. Cæsar sells the first fruits of his youth to Nicomedes, King of Bithynia. Horace extols the charms of his male lovers, Ligurinus, Gyges, Lyciscus, etc. Virgil gives immortality, under the name of Alexis to his love for the youthful Alexander. The Roman people calls to mind Augustus when that famous verse is recited on the stage:

“*Videsne ut Cinædus orbem digito temperet?*”

(See you how a Cinædus directs the world with his finger?)

“A Roman emperor has statues and temples raised in honour of his minion, and the immortal historian of Tiberius writes:

“*Infantes, necdum tamen lacte depulsos, inguini cœu papillæ admovebat: priorior tunc ad id genus libidinis et natura et ætate.*”

(Young children, not yet weaned, he would put to his *πρὸς* as to their mother’s teat,—being in fact better adapted to this form of indulgence both by constitution and age).

“And at another place:.

“*fertur etiam in sacrificando quondam captus facie ministri, nequissè abstinere quia pene vix dum re divina peracta, ibidem statim*

*seductum constupraret, simulque fratrem ejus tibicinem, atque utique mox, quod mutuo flagitium exproabant, crura fregisse.*

(He is said, moreover, on one occasion when engaged in sacrifice, to have been captivated by the looks of a temple ministrant, and to have been unable to refrain from almost instantly, the service barely completed, taking him aside on the spot and polluting him, and along with him his brother, a flute-player; then presently, because they were two living proofs of his infamy, to have had their legs broken).

"As for Caligula, what Ausonius says of him is sufficient:

*"Tres uno in lecto: stuprum duo perpetiuntur  
Et duo committunt: quatuor esse reor.  
Valleris, extremis da singula crimina, et illum  
His numeros medium qui facit, et patitur."*

(Three in one bed: two submit to violation, two perform it: then, I presume there are four altogether. Nay! you are mistaken; give a villainy apiece to the two outside actors, but count the middle one twice, for he both does *and* suffers).

"Heliogabalus has been depicted by Lampridius in a single phrase:

*"Quis enim ferre possit principem, per cuncta caræ corporis libidinem recipientem?"*

(For who could tolerate a Prince that welcomes lust by every *επιφύσις* of the body?)

"Nero gets himself married by Doryphorus in the midst of naked women and of lascivious dances:

*"Per licita atque illicita fœdatus, nihil flagiti reliquerat quo corruptio ageret..."; and further on: 'Virorum ac feminarum ad stipitem deligatorum inguina invadebat, et quum affatim deservisset, conficeretur a Doryphoro liberto.'*

(Debauched in every natural and every unnatural

way, he had left no single abomination untried, whereby foulness might come into play. . . .

He had men and women bound to a stake and violated their private *πρῆς* one after the other; then, when he had sufficiently wreaked his lust upon them, he would be *εὑτεῖς* himself by Doryphorus his freedman).

"And the vice became a passion. And in fact, Helio-gabalus:

"*sic amavit (the eunuch Hyerocles) ut eidem inguina oscularetur, floralia sacra se asserens celebrare.*"

(He loved him so extravagantly that he would actually imprint kisses on his *πρῆς*, declaring he was celebrating the festival of the Floralia).

The Roman world was but one huge orgy, and Juvenal has described the lascivious dances that were exhibited on the theatres.

*"Forsitan expectes ut Gaditana canoro  
Incipiat prurire choro, plausuque probate  
Ad terram tremulo descendant cluue puellæ;  
Irritamentum Veneris languentis et acres  
Dixit ursoria: major tamen ista voluptas  
Alterius sexus, magis ille extenditur et mox  
Auribus atque oculis concepta urina moretur."*

(Perhaps you may await the moment when the Gaditanian wanton strikes up her prurient stave and the tinkling dance that accompanies it, and the girls, applauded and approved, fall swooning to the floor with buttocks all a-quiver; so is languid Love roused, such the keen stimulants of the rich voluptuary. But greater still is the delight of the other sex; more and more is it excited, till very soon, set agoing by sounds and sights like these, the *urine* is voided).

"Martial has allowed himself to be carried away by the phantasies of the most paradoxical eroticism:



*"Pedicat pueros tribas Philænis,  
Et tentigine sævior mariti  
Undenas vorat in die puellas...  
Post hæc omnia, cum libidinatur  
Non fellat (putat hoc parum virile)  
Sed plane medias vorat puellas."*

(The tribad Philænis pedicates boys, and fiercer than any husband's wantonness, devours eleven maids in a day.... After all these indulgences if she still feels lustful longings, she does not fellate this she deems unmanly, but just sets to work and devours girls' *μῖδδλες*).

"If now we turn from the Greco-Latin antiquity to the ancient Gauls, then to America or to contemporary savage tribes, we find sodomy not less prevalent.

"According to Diodorus of Sicily, the Gauls gave themselves up to orgies of debauchery and sodomy. In some parts of the North of Mexico, men dressed as women and who were forbidden to carry arms were espoused as wives. According to Gomara there were at Tamulipas houses of prostitution the inmates of which were men.<sup>1</sup> Diaz relates that, on the coasts of Mexico, pederasty was a common vice, although it was considered as a crime and severely punished. Dufлот found these vices contrary to nature very common in California. Pederasty was general in Nicaragua. The first

<sup>1</sup> For further details on ancient pederasty and collateral vices the student is referred to *Geschichte der Lustsenche im Alterthume* by Dr. Julius Rosenbaum, an English translation of which, with literal rendering of the Latin and Greek passages, has been carefully done by Alfred R. Allinson, Esq. M.A. (Oxon) and will be published by the editor of the present work. The curious reader may also consult Dr. Virey, *De la Femme*, Paris, 1827, from which Mantegazza has borrowed the majority of his Latin references given in the text; and also Forberg's *Manual of Classical Erotology*, Paris, *Lisieux*, 1882.

explorers found it implanted among the aborigines of Panama, although disapproved of by them. It was the same in ancient Peru, on the coast of Guayaquil.

"Many travellers have also met with it among the natives of North America. There men could be seen, dressed as women, and occupied in household work. From Alaoka to Darien are to be seen youths brought up and dressed like women, and who live in concubinage with the chiefs and great personages. The Aleoutians, the Codiaks and the inhabitants of Nutka had also this shameful custom. The ancient travellers often mention the existence of these horrible vices among the Caribs of the Continent; but at Cumanea, on the contrary, sodomy was execrated.

"It appears that at Madagascar vices contrary to nature are not wanting, as is proved by the existence of singers and dancers dressed as women.

"In the East, and unhappily in Europe also, neither children nor women are wanting for the satisfaction of this degrading pleasure, and in certain cities of Italy the sodomists have a language by signs to indicate that they can conjugate the verb in the active or in the passive tense (*cinedi* or *patiti*)."

**Prof. Mantegazza's Curious Theory.** "This infamous vice is not confined to the lower classes of our society; it is to be found also among the richest and most intelligent. In the narrow circle of my acquaintance I have met with a French man of letters, a German poet, an Italian politician, and a Spanish lawyer, all of whom were addicted to it. Why is it that this disgusting form of licentiousness is so often to be met with? I think that I have found the solution of the problem.

"Anatomists are aware of the close connection that exists between the nerves that are distributed to the rectum and those which go to the genital organs. Perhaps by reason of some anomaly, in men given to this disgusting aberration the net-work of nerves which preside over the voluptuous sensations go to the rectum, and that it is their excitation which induces in the *patici* the venereal orgasm which, in ordinary cases, can be procured only by the sexual organ. What still further pleads in favour of this explanation, is that there are to be found female *patici*, women who, in the act of tribadism, like to have the rectum excited by the finger, men who can obtain erection only by foreign objects being introduced into the rectum. And I remember very well the case of a great writer who admitted to me that he had not yet been able to discern whether he experienced more voluptuous feeling during coition or during defecation.

"It is easier to explain the voluptuous sensation in the *cinedi* who experience a genuine orgasm on an ignoble track, preferred on account of its narrowness. That explains also why, in many countries, sodomy is practised on children only, whence the name pederasty, and why it is far more frequent in warm countries where the vagina becomes very large, and the continual aspect of naked bodies and the facility of obtaining women blunts the pleasure.

"However, it very often happens that sodomy is not of peripheric origin but resides in the nervous centres. I therefore admit *peripheric* or anatomical sodomy (by an abnormal distribution of the nerves), *lustful* sodomy (from desire of narrowness), and psychical sodomy.<sup>1</sup>

<sup>1</sup> Kraft-Ebing thinks that the above is "one of the strangest explanations of congenital contrary sexual feeling" that has been made. "How

"The author of the *Voyage d'Anacharsis* says that the laws of ancient Greece protected the prostitutes in order to combat pederasty. Aspasia, the mistress of Pericles, of Socrates and of Alcibiades, encouraged the love between the two latter. Plato has preserved us a fragment of a dialogue between Socrates and Aspasia: 'Socrates, I have read in thy heart, it is burning for the son of Dynamaché and of Clinias. Listen, if thou would'st have the handsome Alcibiades respond to thy love; be docile to the counsels of my tenderness.—O, intoxicating words! exclaimed Socrates, O ecstasy! a cold sweat has gone through my body, my eyes have filled with tears.—Cease thy sighs, she interrupted, full of sacred enthusiasm, elevate thy mind to the divine intoxications of poetry; that enchanting art will open to thee the sanctuary of his soul. The sweets of poetry fascinate the intellect, the ear is the road to the heart which is the portal to all the rest.' In the grand times of the Latin civilisation, pederasty was a tolerated form of prostitution and of slavery. Citizens were not to give way to the desires of a libertine, but slaves and emancipated slaves could and were indeed obliged to do so. In Rome masculine prostitution was more ardent and more general than the feminine, and the obscene traces of it are to be found in the verses of Catullus, of Martial and even

does this author," says he, "in other ways so acute, explain the great majority of cases, where pederasty is abhorred by those affected with contrary sexual feeling? Besides, Nature never makes such leaps. Mantegazza rests his hypothesis upon the statements of an acquaintance, a celebrated writer, who affirmed to him that he was not sure that he took a greater pleasure in coitus than in defecation! Allowing the correctness of this experience, still it would only prove that the man was sexually abnormal, and that his pleasure in coitus was reduced to a minimum." Kraft-Ebing, *opus cit.*, p. 227—8.

of Virgil. The ignoble Greek poet Sotades gave his name to some poems which were inspired him by the loves of three men. In ancient Rome the barbers' shops were often houses of male prostitution:

*“Quorum frequente opera non in tondenda barba, pilisque vellendis modo, sed vero et pygæis sacris cinædice, ne nefarie dicam, de nocte administrandis utebantur.”*

(Whose services were utilised frequently not only for shaving the beard and plucking out superfluous hairs, but also in serving by night à la cinædus, not to speak coarsely, the rites of *posterior* sacrifice).

(Commentaries of Douza on Petronius).

“Moses is perhaps the only legislator previous to Christ who has cast anathema upon pederasty—At Constantinople under Constantine there were even houses of prostitution where men sold themselves like women

In France, after the crusades, this vice became general and a poet of that period, Gauthier de Coincy, prior of the Abbey of Saint Medardus at Soissons, depicts the life in convents in far from edifying colours:

“La grammaire *hic* à *hic* accouple  
 Mais Nature maudit le couple.  
 La mort perpetuel engendre  
 Cil qui aime masculin genre  
 Plus que le feminin ne face  
 Et Dieu de son livre l'efface.  
 Nature rit, si com moi semble  
 Quand *hic* et *hoc* joignent ensemble.  
 Mais *hic* et *hu*, chose est perdue,  
 Nature en est tost esperdue . . .”

“Philippe le Bel adopted energetic measures to prevent sodomy, and the celebrated trial of the Knights Templars revealed horrible things. The following is the testimony of Jean de Saint-Just:

*“Deinde dixit ei quod poterat carnaliter commisceri cum fratribus ordinis et pati quod ipsi commiscerentur cum eo; hoc tamen non fecit nec fuit requisitus, nec scit, nec audit quod fratres ordinis committerent peccatum predictum.”*

(Then he told him that he could have intercourse carnally with the brethren of the Order, and suffer them to have intercourse with him; this, however, he did not do nor was required to do, nor does he know nor has ever heard that the brethren of the Order committed the aforesaid sin).

“Still more explicit is the evidence given by Rodolphe de Taverne:

*“Deinde dixit ei quod, ex quo voverat castitatem, debuit abstinere a mulieribus, ne ordo infamaretur; verumtamen secundum data puncta, si haberet calorem naturalem, poterat refrigerare, et carnaliter commisceri cum fratribus ordinis, et ipsi commiscerentur cum eo; hoc tamen non fecit, nec credit quod in ordine fieret.”*

(Then he told him that from the time he had vowed chastity he was bound to abstain from women, that the Order should not be disgraced. Nevertheless, according to his words and ordinances, if he felt the natural heat of blood, he could have intercourse carnally with the brethren of the Order, and they have intercourse with him; however, he did not do this, and does not believe that it was done in the Order).

“Dufour attributes to the Italians who accompanied Marie de Medicis to France the spread of sodomy in that country. It is true that in Italy at that time the punishment of sodomy was a fine of only 36 livres tournois and 9 ducats, whereas in France the penalty of this crime was the stake (a punishment very seldom applied it is true). It is curious to read the discussion of confessors on the various sins that can be committed in the way of sodomy by a man with a woman (see

Jean Benedicti, *Somme des péchés et remèdes d'iceux*, Lyons, 1534). Sanchez condemned sodomy between husband and wife as a mortal sin :

“*Duabus mulieribus apud synagogam conquestis se fuisse a viris suis sodomice cognitīs, responsum est ab illis rabbis: virum esse uxoris dominum, proinde posse uti ejus utcumque libuerit, non aliter quam is qui pisceno: ille enim tam anterioribus quam posterioribus partibus, ad arbitrium vesci potest.*”<sup>1</sup>

(Two women having made complaint before the synagogue that they had been known by their husbands *sodomically*, it was answered by those Rabbis: that the man was master of the woman, consequently that he could use her as he pleased, as does one who uses a vessel: for he can satisfy himself with the anterior or the posterior parts at his own will and pleasure).

“To return to psychical sodomy, several cases of which form I have had occasion to study. It more particularly attacks well educated, intelligent men who are often neuropathic subjects. A young man of high family and very chaste came to consult me because he perceived that he loved and desired persons of his own sex, whereas he remained insensible to the seductions of women. He was seized with violent erotic spasms whenever he kissed a child. In order to study himself, he went to a house of prostitution and remained insensible to all provocations. This unfortunate young man, who resisted with all his might, assured me that he would commit suicide if he could not come out victor from the strife. I do not know whether he succeeded for I have never seen him since.

<sup>1</sup> See the remarks of Havelock Ellis on the teachings, and the interest taken in sexual problems by the Catholic Church, Preface to *Sexual Inversion*, Lond., 1897.

"Psychical sodomy is not a vice, but a passion. A culpable, revolting and disgusting passion as much as you please, but a passion. These sodomists told me in their confession, which I read with tears, that they adored their lovers with real jealousy. They gave them tokens of love, wrote tender, chaste and poetical letters to them. In a certain Italian town, they walk out together in the evening in the darkest corners of the public gardens; they kiss each other and embrace with the most irresistible passion."

**The Symptomatic Characteristics of the Pederasty of the Kanaka** are guided by this rule: he uses a man when he cannot get a woman, and, when he *can* get a woman, no longer practises the vice. With him it is not a morbid passion, as it is in the old civilised countries of the Extreme East, where lust is satisfied indifferently on either men or women, and either the active or passive rôle assumed with the greatest facility. With the Kanaka, it is simply a mutual interchange of kindnesses which are quite simple and natural, -if that expression can be used in regard to acts which are unnatural. I may add that anal copulation is practised bestially, without any of the refinements of lust in which the Chinese, and more especially the Annamites, are so expert. But I will say no more on this filthy subject.

At what age do the young Kanakas commence to practise this vice? From the confessions made to me, I am able to state that matters are very much the same as they are in our large educational establishments. I say *our*, but should rather have said *the*, for sodomy is universal in Europe, and has taken root everywhere. Before puberty, the young Kanakas masturbate



among themselves ; after puberty, and the operation of demi-circumcision, and at an age when the yard is not yet fully developed, they take to anal coition. All the young sodomites I examined, bore the marks of being both active and passive agents.

**Cruelties and Erotic Mutilations committed by the Kanakas during the Insurrection.** I have explained at some length his innate ferocity. He never tortures his living enemies, but he abuses their dead carcasses, and mutilates them erotically, after having glutted his brutal lusts on their still breathing bodies. I have also mentioned that the Kanaka lusts after the White woman. Not being able to possess her alive, in some cases, during the insurrection, he killed her, and made her dead body the instrument of his lust.

Many were the cases that came under my personal notice of rapes on White women, more often than not followed by mutilation and murder. And I could fill a fairly large size work with strange details of savage crimes. The question of the association of lust and cruelty will be examined a few pages further on. I shall not therefore stop to enquire into this matter here, but direct the student's attention to the close juridical analysis of this crime, which has been made by Krafft-Ebing:—By the term rape, the jurist understands coitus, outside of the marriage relation, with an adult, enforced by means of threats or violence ; or with an adult in a condition of defencelessness or unconsciousness ; or with a girl under the age of fourteen years. *Immissio penis*, or, at least, *conjunctio membrorum* (Schütze), is necessary to establish the fact. To-day, rape on children is remarkably frequent.

Hofmann ("Ger. Med." I, p. 155) and Tardieu ("Attentats") report horrible cases. \*

The crime of rape presumes a temporary, powerful excitation of sexual desire, induced by excess in alcohol, or by some other condition. It is highly improbable that a man morally intact would commit this most brutal crime. Lombroso (Goldammer's *Arch.*) considers the majority of men who commit rape to be degenerate, particularly when the crime is done on children or old women. He asserts, that, in many such men, he has found actual signs of degeneracy.

It is a fact that rape is very often the act of degenerate male imbeciles,<sup>1</sup> where, under some circumstances, the bond of blood is not respected. Cases as a result of mania, satyriasis, and epilepsy, have occurred, and are to be kept in mind.

The crime of rape may follow the murder of the victim.<sup>2</sup> There may be unintentional murder, murder to destroy the only witness of the crime, or murder out of lust (*q. supra*). Only for cases of the latter kind should the term *lust-murder*<sup>3</sup> be used. The motives of lust-murder have been previously considered. The cases given in illustration are characteristic of the manner of the deed. The presumption of a murder out of lust is always given when injuries of the genitals are found, the character and extent of which are such as could not be explained by merely a brutal attempt at coitus; and still more, when the body has been opened, or parts (intestines, genitals) torn out, and are wanting.<sup>4</sup>

<sup>1</sup> Annal. médico-psychol., 1849, p. 515; 1863, p. 57; 1864, p. 215; 1866, p. 253.

<sup>2</sup> Comp. the cases of Tardieu, Attentats, p. 182-192.

<sup>3</sup> Comp. Hatzendorff, Psychologie des Mords.

<sup>4</sup> Tardieu, Attentats, Case 51, p. 188.

**A Case of German "Lust-murder."** However shocking the preceding case, and others I may later relate, may appear to the student, I hardly need to remind him of the fact that others, quite as bad, have been perpetrated in Europe by people, who were not held to be savages, at least not by race, and who had the advantage of being brought up "under the shadow of the Cross." Works on Medical Jurisprudence are filled with them. We will content ourselves with a case recited by Krafft-Ebing who points out that these "lust-murders are never committed with accomplices."

"On the evening of May 27, 1888, an eight-year-old boy, Blasius, was playing with other children in the neighbourhood of the village of S. An unknown man came along and enticed the boy into the woods. The next day the boy's body was found in a ravine, with the abdomen slit open, an incised wound in the cardiac region, and two stab-wounds in the neck.

"Since, on May 21st, a man, answering to the description given of the murderer by the children, had attempted to treat a six-year-old girl in a similar manner, and had only accidentally been detected, it was presumed to be a case of lust-murder. It was proved that the body was found in a heap, with only the shirt and jacket on; also, that there was a long incision in the scrotum.

"Suspicion fell upon a peasant, E.; but, on confrontation with the children, it was not possible to identify him with the stranger who had enticed the boy into the woods. Besides, with the help of his sister, he proved an alibi. The untiring efforts of the officers brought new evidence to light, and finally E. confessed. He had enticed the girl into the woods, thrown her

down, exposed her genitals, and was about to abuse her; but, as she had an eruption on her head, and was crying loudly, his desire cooled, and he fled.

"After he enticed the boy into the woods, with the pretext of showing him a bird's nest, he was taken with a desire to abuse him. Since the boy refused to take off his trousers, he did it for him; and when the boy began to cry out, he stabbed him twice in the neck. Then he made an incision, just above the pubes, in imitation of female genitals, in order to use it to satisfy his lust. But, since the body grew cold immediately, he lost his desire, and, cleaning his knife and hands near the body, he fled. When he saw the boy dead, he was filled with fear, and his limbs became weak.

"During his examination E. looked apathetically at a garland. He had acted in a state of mental weakness. He could not understand how he came to do such a thing. He must have been beside himself; for he often became senseless, so that he would almost fall down. Previous employers report that he had periods when he was devoid of thought and confused, doing no work all day, and avoiding others. His father states that E. learned with difficulty, was unskilful at work, and often so obstinate that one did not think to punish him. At such times he would not eat, and occasionally ran away and remained all day. At such times he also seemed quite lost in thought, screwed his face up, and said senseless things. When quite a boy, he still sometimes wetted the bed, and often came home from school with wet or soiled clothing. He was very restless in sleep, so that no one could sleep beside him. He had never had playmates. He had never been cruel, bad, or immoral.

"His mother gave similar testimony; and further, that in his fifth year, E. first had convulsions, and once lost the power of speech for seven days. Some time about his seventh year he once had convulsions for forty days, and was also dropsical. Later, too, he was often seized in sleep, and he often then talked in his sleep; and mornings, after such nights, the bed was found wet.

"At times it was impossible to do anything with him. Since his mother did not know whether it was due to viciousness or disease, she did not venture to punish him.

"Since his convulsions, in his seventh year, he had failed so in mind that he could not learn even the common prayers, and he also became very irascible.

"Neighbours, persons prominent in the community, and teachers state that E. was peculiar, weak-minded, and irascible; that at times he was very strange, and apparently in an exceptional mental state.

"The examinations of the medical experts gave the following results: - E. is tall, slim, and poorly nourished. His head measures 53 centimeters in circumference. The cranium is rhombic, and in the occipital region flattened.

"His expression is devoid of intelligence; his glance is fixed, expressionless; his attitude is careless, and his body is bent forward. Movements are slow and heavy. Genitals normally developed. E.'s whole appearance points to torpidity and mental weakness.

"There are no signs of degenerative marks, no abnormality of the vegetative organs, and no disturbances of motility or sensibility. He comes of a perfectly healthy family. He knows nothing of convulsions or of wetting his bed at night, but he states that, of late years, he has had attacks of vertigo and loss of mind.

"At first, in circumlocution, he denies the murder. Later, in great contrition, before the examining judge, he confessed all, and gave a clear motive for his crime. He had never had such a thought before.

"He has been given to onanism for years; he even practised it twice daily. He states that, for want of courage, he had never ventured to ask coitus of a woman, though in dreams such scenes exclusively passed before him. Neither in dreams nor in the waking state had he ever had perverse instincts; particularly no sadistic or contrary sexual feelings. Also, the sight of the slaughter of animals had never interested him. When he enticed the girl into the woods, his desire was to satisfy his lust with her; but how it happened that he tried such a thing with a boy, he could not explain. He thought he must have been out of his mind at that time. The night after the murder he could not sleep on account of fear; he had twice confessed already, to ease his conscience. He was only afraid of being hung. This should not be done, as he had done the deed in a weak-minded condition.

"He could not tell why he had cut open the boy's abdomen. It had not occurred to him to handle the intestines, smell them, etc.

"He stated that, after the attempt on the girl in the day-time, and in the night, after the murder of the boy, he had convulsions. At the time of his crime he was indeed conscious, but he had not thought at all of what he did.

"He suffered much with headache; could not endure heat, thirst, or alcohol; there were times when he was perfectly confused. The test of his intelligence showed a high grade of weak-mindedness.

"The opinion (Dr. Kautzner, of Graz) showed the imbecility and neurosis of the accused, and made it probable that his crime, of which he had only a general recollection, had been committed in an exceptional (præ-epileptic) mental state, conditioned by the neurosis. Under all circumstances, E. was considered dangerous, and probably would require commitment to an asylum for life." <sup>1</sup>

It seems almost a relief after this, to get back to our Kanakas in the woods, for amongst them we are used to this sort of thing, and experience has taught us to wait for it, ever on the alert with horse and revolver to fight or to fly as circumstances may dictate. I would be the last to undertake the defence of the atrocious acts of the Kanaka, but *he* can at least plead his savage, "uncivilised" condition, and moreover, has centuries of inherited tendency behind him impelling him ("quien sabe?") irresistibly on towards the realisation of his necrophilic instincts.

**White Women beheaded and violated.** There is plenty of evidence that the unfortunate wives and daughters of the colonists, who were killed during the insurrection, were decapitated, and afterwards violated. Many were eaten; the limbs and the breasts at least, if not the entire body. The bodies that were found, bore marks of erotic mutilations of a fantastic kind.

When war is declared, and hostilities commence, the warriors are ordered to avoid women. Copulation is forbidden to them, but to violate the headless trunks of White women is not considered an infringement of the rule. The reader may perhaps think I am exaggerating, so I will therefore ask permission to lay

<sup>1</sup> Krafft-Ebing, *Psychopathia Sexualis*, p. 397.

before him a couple of quotations, in support of my statements. The first is an account of the massacres of la Foa and la Fonwari, as related by Commandant Rivière.

"The Kanakas continue to murder, and to set fire to the houses. The waggons afford a proof of this. One is laden with wounded people, the other with sixteen dead bodies. Most of the wounded are insensible, some groan, and others are delirious. The wounds, which are nearly always on the skull, or back of the neck, are deep cuts, made with the axe, or the bird's beak club. All these persons have been struck from behind, at a moment when they did not expect it, by Kanakas whom they knew. The savages had amused themselves by practising on the dead bodies various refinements of cruelty or lust. Some of the limbs were wanting, and had been separated from the trunk by an axe. Others showed *ablations made with a knife, or even with the teeth*, or monstrous or derisive obstructions with wooden plugs."

In spite of the intentional reticence of the author, the reader will understand the nature of these ablations and obstructions.<sup>1</sup>

**Bechir, the Arab.** A short time after the insurrection had been put down, I became acquainted with one of the Arab convicts, who had acted as a scout against the Kanakas. This Arab, whose name was Bechir, had distinguished himself by his courage, and

<sup>1</sup> "Eunuchs and Eunuchism" (in course of preparation) will contain an account of a number of cases of similar mutilations which have been perpetrated *in Europe*. There does not exist, as far as we know, any work dealing specifically, and in a serious way, with this department of medical and juridical anthropology.



he was an eye-witness of the massacre of Bouloupari. He had asked, as the sole reward for his services, to be sent back to Algeria, and passed his time in writing begging petitions, in which he naïvely recounted his brave deeds. From one of these petitions, I extract the following lines, which are also reproduced in the *Lettres d'un Marin*.

"I arrived at Bouloupari, and first went towards the Gendarmerie. There were four horses in the stables. Near a hay-cart, two convicts lay, bathed in their blood. I then went to the Kiosque, where the gendarmes usually took their meals. Ten yards from the Kiosque, lay the body of the cook, face downwards. He had been struck with an axe on the back of the neck, and his hands were still holding in their death grip a dish broken in two. Four gendarmes had met their death as they were leaving the Kiosque, no doubt to fetch their arms. At the telegraph office, the body of the clerk lay in the road, his face turned towards the sky; his little black dog was watching beside him. Behind the telegraph office was the house of the Kleiches; the husband lay with his skull split; his wife was naked, her body covered with wounds and bruises, *and a broken bottle pushed into her belly*.

"Still keeping on my horse, for I was afraid of being taken alive, I entered the convicts' camp. They lay pell-mell, murdered during their siesta; two of them were still in their dying agonies. At the overseers' hut, the fire prevented me from counting the victims. At Mostini's house, all were dead; Mme Mostini had been violated, *and her abdomen torn open up to the navel*. Her little sister had taken refuge under the body. She had also been killed, and had suffered the *same mutilation* as her sister."

**Louis, the Kanaka Interpreter.** Louis, a Kanaka, an interpreter on board a ship, and who spoke French very well, played an important part in the massacres of la Poya. He was employed by a European merchant. He fell in love with Mme V\*\*\*, a superb blonde, the wife of an English colonist, and as she refused to favour his suit, he resolved to profit by the massacre of the Whites to satisfy his passion. Knowing that the husband was absent, he went to Mme V\*\*\*'s house, with five other Kanakas. They began by murdering the children. Mme V\*\*\* seized a loaded double-barrelled shot gun, and killed two of the assassins. Then Louis, the interpreter, split her head open. At this moment M. V\*\*\* rode up on horseback, but seeing that the murderers were four to one, he had not the courage to attempt to avenge the murder of his wife and family, and rode off at full gallop. Louis satisfied his brutal passion upon the still palpitating body of the poor woman, then the Kanakas cut her in pieces, as they would a sheep, roasted her at a Kanaka stove, and Louis ate, for his share, the heart and one of the arms. These facts were notorious at Oubatche, where Louis was shot, and were related to me by a colonist, who was present at the execution of the interpreter. <sup>1</sup>

**Acts of Sadism.** The kind of crime last described falls into the category of what is known as "Sadism," by which term is meant the "association of lust and cruelty" as a means of satisfying the senses, the name of course being derived from that of the infamous Marquis de Sade. <sup>2</sup> It is possible that,

<sup>1</sup> Tardieu establishes the fact that, from 1851 to 1875 inclusive, 22,017 cases of rape came before the courts in France, and, of these, 17,657 were committed on **children!**

<sup>2</sup> Leo Taxil gives some interesting details of this sexual monster,

although violence would undoubtedly have been in any case employed, murder would not have followed the accomplishment of the sexual act had not this courageous woman "shown fight", and quietly submitted to the monster's lustful attacks. Krafft-Ebing, the great pathologist, than whom no other has made a more profound study of these delicate matters, points out that "the conquest of woman takes place to-day in the social form of courting, in seduction and deception. From the history of civilisation and anthropology we know that there have been times, as there are savages to-day that practice it, where brutal force, robbery, or even blows that rendered a woman powerless, were made use of to obtain love's desire. It is possible that tendencies to such outbreaks of sadism are atavistic." Under the section of "Paraesthesia of Sexual Feeling" "Perversion of the Sexual Instinct"

which must have been a case, Krafft-Ebing thinks, "of habitual satyriasis, accompanied by perverse sexual instinct." Sade was so cynical that he deliberately sought to idealise his cruel lasciviousness, and took glory in proclaiming himself, by all means available, the apostle of a theory based upon it. Utterly corrupt both in mind and body, he lost no opportunity of realising his lustful theories. Amongst other sensual erraticisms, he threw an entire company of ladies and gentlemen into an erotic paroxysm, who had responded to his invitation to dinner, by causing them to be served with chocolate *bon-bons* which contained a strong mixture of cantharides. His lewdness and perversity earned for him a committal to the Insane Asylum at Charenton, from which he made good his escape during the Revolution of 1790. He afterwards wrote (the fruit of his meditations at the French "Colney Hatch"?) obscene novels filled with lust, cruelty and the most disgustingly obscene scenes which the human imagination in the hour of its wildest nightmare has ever bodied forth. He had the audacity to present Bonaparte with a magnificently bound copy of these "precious" productions, on the latter's attaining the Consulate. It is to the credit of Bonaparte that he had these works destroyed, and the author again lodged at Charenton where he died, at the age of 64.

in that comprehensive work "Psychopathia Sexualis," the student will find quite sufficient fact and theory to start him on the road of independent enquiry for himself. The German doctor calls special attention to the "Association of Active Cruelty and Violence with Lust" to which phenomenon, he says, writers of all kinds have invited notice.<sup>1</sup>

**The Mutilation and Outraging of Corpses** come under the designation of sadistic acts, and are probably amongst the most horrible of all sexual perversions. The necrophiles form a group apart. They call for the pitiful-loving study of the anthropologist and alienist, for no other can relieve or understand their awful state of mind.

"This horrible kind of sexual indulgence," says Krafft-Ebing (p. 430), "is so monstrous that the presumption of a psychopathic state is, under all circumstances, justified; and Maschka's recommendation, that the mental condition of the perpetrator should always be investigated, is well founded. In any case, an abnormal and decidedly perverse sensuality is required to overcome the natural repugnance which man has for a corpse, and permit a feeling of pleasure to be experienced in sexual congress with a cadaver.

"Unfortunately, in the majority of the cases reported the mental condition was not examined; so that the question whether necrophilia is compatible with mental soundness must remain open. But anyone having knowledge of the horrible aberrations of the sexual instinct would not venture, without further consideration, to answer the question in the negative."

<sup>1</sup> U. A. Novalis, in his *Fragments*; Görres, *Christliche Mystik*, vol. III, p. 460.

In these cases, just as with lustful murderers and analogous cases, an idea which in itself awakens a feeling of horror, and before which a healthy person would shudder, is accompanied by lustful feelings, and thus leads to the impulse to indulge in acts of necrophilia.

The cases of mutilation of bodies mentioned in literature seem to be pathological; but, with the exception of the celebrated one of Sergeant Bertrand,<sup>1</sup> they come far from being described and observed with exactness. In certain cases there may be nothing more than the possibility that unbridled desire sees in the idea of death no obstacle to its satisfaction. The seventh case mentioned by Moreau is perhaps such a one:

A man, aged 23, attempted to rape a woman, aged 53. Struggling, he killed her and then violated her, threw her in the water, and fished her out again for renewed violation. The murderer was executed. The meninges of the anterior lobes were thickened and adherent to the cortex. French writers have recorded numerous examples of necrophilia. Two cases concerned monks, where they were performing the watch for the dead. In a third case the subject was an idiot, who also suffered from periodical mania, and after commission of rape was sent to an insane asylum, and there mutilated female bodies in the mortuary.

In other cases, however, there is undoubtedly direct preference of a corpse to the living woman. When no other act of cruelty—cutting into pieces, etc.—is practised on the cadaver, it is probable that the life-

<sup>1</sup> Vide Krafft-Ebing, *Psychopathia Sexualis*, Philadelphia, 1895, p. 69—70; Legrand, *La folie devant les Tribunaux*, p. 524; Tardieu, *Attentats aux Mœurs*, Paris, 1878, p. 114.

less condition itself forms the stimulus for the perverse individual. It is possible that the corpse—a human form absolutely without will satisfies an abnormal desire, in that the object of desire is seen to be capable of absolute subjugation, without possibility of resistance. Brierre de Boismont ("Gazette médicale", July 21st, 1859) relates the history of a corpse-violator who, after bribing the watchman, had gained entrance to the corpse of a girl of sixteen, who belonged to a family of high social position. At night a noise was heard in the death-chamber, as if a piece of furniture had fallen over. The mother of the dead girl effected an entrance, and saw a man dressed in his night-shirt springing from the bed where the body lay. It was at first thought that the man was a thief, but the real explanation was soon discovered. It was afterward ascertained that the culprit, a man of good family, had often violated the bodies of young women. He was sentenced to imprisonment for life. The story of a prelate, reported by Taxil ("La prostitution contemporaine", p. 171), is of great interest as an example of necrophilia. From time to time he would visit houses of prostitution in Paris and order a prostitute, dressed in white like a corpse, to be laid out on a bed. At the appointed hour he would appear in the room, which, in the meantime, had been elaborately prepared as a room of mourning; then he would act as if reading a mass for the soul, and finally throw himself on the girl, who, during the whole time, was compelled to play the rôle of a corpse.<sup>1</sup> We have neither time nor space to go into Krafft-Ebing's ex-

<sup>1</sup> Simon (*Crimes et délits*, p. 209) mentions an experience of Lacasagne's, to whom a respectable man said that he was never intensely excited sexually except when a spectator at a funeral.

planation of the pathological conditions that give rise to these lustful obsessions; our aim will be sufficiently attained if we induce the student to go directly to the master's work.

Krafft-Ebing is careful to observe that "the not infrequent cases where individuals of very excitable sexual natures bite or scratch the companion in intercourse fall within physiological limits." In the course of my practice I have known numbers of both sexes resort to this where the harm done was very small and due to nothing else than intense passion for the beloved. I may be allowed to quote three lines from Alfred de Musset's ode to the Andalusian girl and am sure that the beauty of them will more than justify me in the reader's eyes for their introduction.

"Qu'elle est superbe en son désordre—  
                   Quand elle tombe les seins nus—  
 Qu'on la voit béante, se tordre—  
                   Dans un baiser de rage et mordre --  
 En hurlant des mots inconnus!"

## CHAPTER V.

*The convict in New Caledonia. —The motives for this chapter. —The Penitentiary of Nou Island. —The convict as a family servant. —The ticket-of-leave man. —The convent of Bourail. —Lesbians and “fellatrices”. —Tribadism in Europe. —Tribads are not Sapphics. —The courtesans of Greece. —Lombroso on the causes of this vice. —Natural wantonness. —Environment as a factor. —Secret clubs of vice. —Advanced age, another cause. —Disgust born of excess. —Congenital tendency. —The criminality of husbands. —The military post at Bourail. —The General's cap. —“Je m'emmerde, and I want a man”. —Marriage of liberated convicts. —Sodomy and pederasty amongst the convicts. —Prisons as breeder of vice. —The universality of the vice. —Infamous passions.*

**The Motives for this Chapter.** I will terminate the portion of the book relating to New Caledonia, by saying a few words about transportation, in order to complete the study of the subject I have already made concerning Guiana. I have said that as the worthy ex-convicts died like flies, in the unhealthy colony of Guiana, some philanthropic humanitarians had the ingenious idea of sending them to New Caledonia, one of the healthiest climates in the world, and one of the very few tropical climatés in which a European can work without danger from the sun. I will not discuss here the future of this kind of colonisation, I will con-



tent myself with studying the special manners of these not very interesting personages.

**The Penitentiary of Nou Island.** On Nou Island, at the entrance to the harbour of Noumea, is the central Penitentiary, containing three to four thousand convicts. In the environs of Noumea, and in certain other places in the Colony, are camps of convicts, employed in works outside the Penitentiary, which, however, contains all the central workshops. The office of the Penitentiary Administration is at Noumea, and there application must be made to obtain convicts, who are hired out for a certain sum. All cannot obtain this favour, but only those convicts whose conduct is "first-class", who by their docility, and relative morality, deserve the good opinion of the officers.

**The Convict as a Family Domestic.** From the class last mentioned,—which, if not the most culpable is, in my eyes at least, the most hypocritical—are taken the *garçons de famille* who occupy, in the households of civilians, and the functionaries of the Penitentiary, the same position that the "orderly" does in military households. Commandant Rivière, in his *Souvenirs de la Nouvelle Calédonie*, describes in a sentimental and—in my opinion—much too flattering manner, these *garçons de famille*. He makes them out to be,—not men marked with the brand of infamy, but valuable assistants, and companions, to whom you easily get habituated. With all due deference to him, I think this glowing account must be considerably toned down. Those who employ the *garçons de famille*, do so because their means do not allow them to take other servants. A "hired man" from the New Hebrides

is much more trustworthy, and faithful, than a first-class convict. "The cask always smells of the herring," as the old proverb truly says. If the *garçon de famille* does not dare to steal, at least he will become, whenever you send him away, a valuable accomplice of his comrades who have escaped from Nou Island, and who at Noumea, rob almost with impunity. When this excellent servant learns where you keep your money, he will make it known to his friends and acquaintances, and some fine night, when you return home, you will find that your house has been cleaned out. Not only money, but also clothes and arms, will become the spoil of the robber, who, thus rigged out, can hide himself in the suburbs of Noumea, and, if need be, defend himself against the Kanakas of the native police, who are always on the track of escaped convicts.

**The Liberated Convict.** When the transported convict, condemned to eight years or more of hard labour, has finished his time, he has to reside, for the same number of years, in some fixed residence. He then becomes *Monsieur le Libéré*, and the never failing manna of the favour of the prison authorities is rained upon him ever and always. For "Messieurs les Libérés" there has been created a real colony, in the valley of Bourail, the finest, largest, and most fertile valley in the island. Commandant Rivière has described this colony in his book, as he saw it through the enchanted prism of his imagination. To this work, from which I have already quoted, I refer the reader anxious to know his opinion. Mine is radically different, and the picture of the existence of the liberated convict, who has been granted an allotment, is, to my mind, quite

misleading. He makes out these ex-convicts to be repenting angels. I venture to assert that they are quite the reverse, and support my statement by the general opinion of all the colonists of New Caledonia. For, in the first place, it is not in the power of any regulations in the world, reformatory or not, to alter human nature when it is vicious. In the name of common sense, what are we to expect from the union of a thief, or an assassin, with a girl convicted of infanticide, or, at least, a thief, or a prostitute, or a jail bird of some kind, from the central prison?

**The Convent of Bourail.** Let us speak in the first place of the celebrated convent of Bourail, the inmates of which are sweet and docile lambs, according to Commandant Rivière. In this establishment are penned up (the word is not a whit too strong) a lot of women sent from France, and who have been taken from the central prisons to make future mothers of families. On their arrival at Noumea, on the steamers (generally those of the Compagnie des Chargeurs Réunis of Havre), they are sent direct to the convent at Bourail, that they may recover from the fatigue of the journey, and live in peace and piety, until the excellent Administration gives them husbands after their own heart. The reader may easily guess, whether nymphs of this sort are likely to spend their time in telling their beads, knitting socks, or making baby linen. The first thing they demand with might and main, is a Government grant, with a man attached to it. Like the Greeks in *La Belle Hélène*, they must have love if it was all there was in the world.

**Lesbians<sup>1</sup> and Fellatrices.<sup>2</sup>** They continue in the convent their habits as Lesbians and fellatrices which they have learned in those convents of France, on the doors of which are inscribed "No. 69", in large characters, and from which many of them come. The others have walked the streets of the large towns, and are not much better, if they are not worse. The "*marmite*" of the *souteneur* makes a worthy pair with the whore from the brothel. It may easily be understood, that, with the best will in the world, - the sisters of Saint Joseph, who have the charge of the souls of this flock of scabby sheep, cannot be everywhere. Oh, those poor sisters! To gain their place in Paradise, they must suffer Hell upon earth. In spite of the means they have for dissipating the *ennuis* of confinement, the prisoners want the open air and liberty, and are inclined to marry the first-comer who means business. No matter what is the age, the appearance, or the skin,

<sup>1</sup> A verb exists, *lesbiare* (λεσβιάζειν), to depict this vice. Blondeau's dict. defines it "*aimer à la manière de Sappho; vouloir imiter les hommes dans les caresses qu'on fait aux belles personnes de son sexe; tribader; gamahucher*. Les Lesbiennes sont célèbres pour avoir rendu la bouche le plus fréquent organe de la volupté. Elles employaient la langue à se faire plaisir mutuellement, et elles affectaient la blancheur aux lèvres. We have already spoken of the novels on the vice; one of them, *Les deux Amies* of René Maizeroy was suppressed.

<sup>2</sup> Latin *fellator*, *fellatrix* from *fellare*, to suck; mettre dans la bouche le membre en érection; also called *irrumare* which, as showing the frightful distortion of words, meant (*vide* Forberg) "to give the breast". It is strange that a disgusting habit of this kind should have found an author. *Les Fellatores*, is a book that was suppressed, but copies are still to be met with. See for fuller explanation of these words, with illustrative passages from the ancient writers, Rambach's *Thesaurus Eroticus Linguae Latinae* (Stuttgart, 1833); Forberg's *Manuel d'Érotologie Classique* (Paris, 1882); and Blondeau's *Dictionnaire Erotique latin-français* (Paris, Liseux, 1885).

of Monsieur le Libéré who comes to ask their hand. He brings liberty at the end of his Φαλλος, and that is all they want.

We take this opportunity to go more fully into the nature and causes of this frightful feminine perversion, which, since I quitted the colonies, seems to have made such terrible strides as a factor not to be counted with lightly. Our observations to a large extent are based upon the profound and extensive study of our master, Lombroso, whom we have to thank for many a fertile suggestion. His able work, *La Femme Criminelle et la Prostituée* is a mine of information upon the vices and waywardness of womankind.

**Tribadism in Europe.** The sole predominant anomaly which is really very prevalent among prostitutes, is, says Lombroso, tribadism. Speaking of this vice, Parent-Duchâtelet observes that all or nearly all prostitutes are given to it; others say, on the contrary, that the number of them is very limited; according to him this contradiction proceeds from their want of frankness when confessing this vice; they reply warmly and with impatience when the question is put to them: "*I am a prostitute for men and not for women.*" Others whom we have questioned, add: "*We do it, but it is shameful.*" Some say: "*The male, that is always lawful.*"

Moll, after what seems to have been a serious study, concludes that in Berlin the number of tribads amounts to 25 per cent of all the prostitutes.

Prostitutes in general maintain a certain reserve on that subject; in their quarrels they insult each other in the grossest language, but they never make any allusion to this vice, even when they are certain that it is practised.

According to Parent-Duchâtelet, it is towards the age of from 25 to 30 that prostitutes give themselves up to this vice, after they have exercised their trade during eight or ten years, unless they have been in prison.

If there are any young ones and novices among them, it is that they are the victims of others who have seduced them.

Parent-Duchâtelet also very justly calls attention, as a remarkable phenomenon, to the remarkable disproportion of age and beauty between two women who unite in such manner; and what is still more surprising, is, that once the intimacy established, it is generally the younger and the handsomer of the two who feels towards the other the most passionate and tenacious love.

"I have been informed by many inspectors and by several overseers of prisons that pregnancy is more frequent among tribads than among the prostitutes. This is comprehensible and can be to a certain extent explained. The same observers have remarked that in such cases, the state of pregnancy becomes the subject of jokes and of quarrels in the prison, and there is not that pity, those attentions and care that female prisoners usually display towards their unfortunate companions who may be in that condition." (Parent-Duchâtelet).

The habits of these tribads differ, it appears, according to the country to which they belong.

Among the tribadic couples in Berlin, living in concubinage, says Moll,<sup>1</sup> there is always at least one who is a prostitute: the active and passive rôles are always distinct. The first, or the more active, belongs to that which they call the papa or the uncle, to whom,

<sup>1</sup> Moll, *Les inversions sexuelles*, Paris, 1893.

as in marriage, great freedom is permitted in her connection with men; these are mostly prostitutes.

The passive rôle is called *mamma* and woe betide her if she is unfaithful.

Some women become tribads all at once; but they admit, that from their infancy they were passionately fond of masculine games, liked to dress in manly attire, to dance with women, to smoke strong cigars, to get tipsy, to ride on horseback, to fight; others began to smoke at 5 years of age, were fond of male occupations and had a repugnance for needle-work; nevertheless they never assume a masculine air but when they know that they are not observed. They can recognise each other, it appears, by certain signs made with the eyes or the mouth; in general they sympathise only with one particular category, either for fair women or for dark, and they never change.

The Parisian tribads<sup>1</sup> often prefer to pawn their jewelry and their clothing rather than be unfaithful to each other: there is a distinctive sign which makes them recognisable: they usually wear exactly similar toilets; they have the same jewels, and call each other sisters. And in fact the expression "*petites sœurs*" (little sisters), in balls, cafés, on the Boulevards, and in the public gardens, has become synonymous of tribad.

Many of them remain faithful during many years; there were some who remained so for 17 years; but the majority of them change from month to month and even from one day to the other.

**Tribads are not Sapphics.** But it seems<sup>2</sup> that a distinction must be drawn here between the tribads

<sup>1</sup> Martineau, *Sur les déformations vulvaires*.

<sup>2</sup> Moraglia, *Archivio di Psichiatria et Anthropol. criminale*, vol. XVI, V.

properly so-called and the Sapphics or Lesbians (Cunilingues). The tribads have mostly a masculine gait, and aspect with virile passions, a taste for sport, for cigars and for manly attire. And, from their earliest age, they loved only for women: they did not fall into vice excited by others, but were born vicious as others are born-criminals; they have always a genuine repugnance for the male and all of them disdain marriage.

The Sapphists, on the contrary, are either led to Lesbian love, particularly by difficulties met with in love with men, or have been led astray by depraved companions. They have no virile character; they have no aversion to man, with whom they can repeat their Lesbian practice without repugnance.

The loves of Sapphists do not last nearly so long as those of tribads, except in colleges, and they provoke far fewer jealousies. Their epistolary correspondence is also very rare and never sentimental.

There is not here, as with tribads, one woman who imposes herself upon another, but two who agree together for some time, ready to separate without ill-feeling.

Among them, it is said, only one anomaly is observable: the gland of the prepuce in the form of a club and hypertrophy of the prepuce in the form of a hood: which is the effect of the exercise and of the abuse; they are therefore vicious by occasion.

**The Courtesans of Greece.** The same customs existed in ancient times. The *auletride* of the Greeks had also frequent and intimate intercourse among each other. In the *dictyrians*, among the imprisoned hetærae this paradoxal love reigned with great intensity.



A tribad courtesan was careful to hide this vice which met with more indulgence from her companions than from men.

The entire life of these tribads was an assiduous study of beauty; from the continuous contemplation of their own nakedness and the comparing of it with that of their companions, they created ardent pleasures to themselves without the aid of their lovers, who often left them cold and insensible (Lucian). The passions, which were thus inflamed between the *aulétride*, were violent and implacable. In the dialogues of Lucian, we see the beautiful Charmidé complaining that her friend Philemation, old and painted, whom she has loved for seven years and has overwhelmed with presents, has abandoned her for a man. Charmidé, in order to forget this love which consumes her, tries to get another friend; she gives five drachmas to Triphena to share her bed, after a banquet at which she has not tasted a dish nor emptied a single cup; but hardly has Triphena laid herself down at her side than she thrusts her from her, seeming to avoid the contact of her friend.

Lucian, in his *Dialogues of Courtesans*, tells us that one woman could at one and the same time carry on two heterogeneous affections and be passionately in love with a man and with a woman.

**Lombroso on the Causes of this Vice.** Parent-Duchâtelet, who is not always so happy in his explanations as he is precise and exact in the information he gives, explains tribadism by the forced privation of man and by promiscuous residence in prison or in brothels; but he has not thought of the invasion of this vice into the higher ranks of society, which have

no connection with prisons or with the life in houses of prostitution; in order to prove this, as Sighele remarks, one has but to refer to the large number of novels in which allusion is made to it.

Amongst such works we may call to mind the following; some of them have been written by men of genius, and all by writers of great talent. This fact in itself is significant of the condition of "Society."

DIDEROT, *La Religieuse*, the romance of a devotee of Lesbian love; BALZAC, *La Fille aux yeux d'or*, Lesbian love; THIÉOPHILE GAUTIER, *Mademoiselle de Maupin*; FEYDEAU, *La Comtesse de Chalis*; FLAUBERT, *Salammbô*; BELOT, *Mademoiselle Giraud ma femme*. In German literature KRAFFT-ÉBING cites the novels of WILBRAND: *Fridolin's heimliche Ehe*; of EMERICH COUNT STADION, *Brick und Brack, oder Licht in Schatten*, and of SACHER-MASOCH, *Venus im Pelz*. ZOLA also alludes to tribadism in *Nana* and in *La Curée*, and quite recently in Italy, BUTTI, in his novel *L'Automna*.

"There are in Paris," writes Leo Taxil, "in high society, genuine Lesbian assemblies, groups of women residing in fashionable quarters, who take the title of Lesbians, and rob and covet each the pathic victims that are supplied to them by special procuresses."<sup>1</sup>

"They also are Lesbian," adds Leo Taxil, "these *Kellnerinnen* who are to be seen together in the Paris beer-houses, wearing exactly similar clothing, whom the students call little sisters; these actresses who live together, these married women of 40 years of age, for whom a young and attentive friend quits everything and never leaves them for a moment. They are always accompanied by a little dog adorned with

<sup>1</sup> *Corruption fin-de-siècle*.

ribbons, etc.; they may also be recognised by their habit of protruding their tongue; I have distinguished some by a continual convulsive contraction of the hands, by the more masculine attitude and dress of one of the two."

The causes are here of various nature:—

**Natural Wantonness.** The first is the excessive lasciviousness of some of them, which the endeavour to satisfy by every means, even by the least natural. In this way we see one of them giving herself up to women after having used and made abuse of men; and who does not remember the words of Catherine II, who had also become a tribad: "Why has nature not given us a sixth sense?"

The same thing is noticed in men, and Caylus, the prototype of *Urnings*, admitted having made abuse of women until the age of 33 years; and as born-criminals are more lascivious, the observation of Parent-Duchâtelet becomes better comprehensible, that the most depraved tribads and the most inclined to deprave the others, had all of them remained during several years in prison.

**Environment as a Factor.** The second cause is the influence of the place of habitation; some of us have verified, that in prison, some of these, unable to satisfy their desires with men, turned to women and became a centre of corruption, that spread even to the religious sisters on service. It is for this reason that although female prisoners are often criminaloids but little inclined to erotism, they often become tribads under the influence of the very lascivious born-criminals.

Parent-Duchâtelet observes that the prison is the

great school of tribadism, and that the most resisting of prisoners finally gives way to the vice, if she has to remain there from 18 to 20 months. Oldes remarks that if several women are assembled together in a prison, their erotic indecency, even when they are closely watched, increases in cubic ratio; and when they are locked up together, scenes take place which far surpass the compass of any imagination (Liszt, *Archiv*, 1891).

In this manner they come near to animals, which, when they are unable to satisfy their sexual wants on members of their species of the opposite sex, make attempts upon those of their own.

The same fact has been observed in asylums, where the entrance of one tribad is sufficient to contaminate the entire establishment, where no tendency of the kind had previously existed. (Lombroso, *Le Tribadisme dans les Asiles*).

**Secret Clubs of Vice.** As a third cause we may name the assembling together of a number of women, particularly if among them there be prostitutes and lascivious creatures. This assembling provokes, by a sort of immoral ferment introduced into the community, and by the multiplication of the vices of each of its members, the formation of a more energetic collective vice. Besides, the prostitutes are often naked or half naked, living together in almost continual contact, sleeping two and sometimes three in one bed. In the higher classes the same thing is found in colleges, in the orgies of the carnival and also in some convents.

Let us call to mind the scenes described by Juvenal: "When, summoned to the dance by the sound of the flute, excited by music and by libations, the priestesses

of Bacchus loosen their long tresses, exhaling passionate sighs, then to what ardour are they not the prey, impelling them to join one with the other! What accents does not passion and the phrenzy of the dance impress upon their voices! Nought any longer stops the divine torrent which they let flow down their thighs. Then Lasella provokes and defies them to wrestle for the crown, the prize which she carries off with more lascivious motions, from the most depraved of prostitutes: and yet she cannot but admire Medullina and her lascivious gesticulations. Both of these great dames have an equal glory. Nothing is simulated in their play, so much so that, a son of Sparta, insensible and frozen from his birth, and the venerable Nestor, could not support the sight without being inflamed."

Similar collective orgies take place in certain houses of prostitution in Paris, with participation of ladies of fashion (Fiaux, *Les maisons de tolérance*, 1892); which reminds us of the pederastic orgies of men assembled together, which gave occasion to the prosecutions at Padua, of Pavia, etc. The forbidden fruit seems only to be enjoyable to the degenerate when accompanied by the noisiest and most scandalous complicity.

Fiaux gives other reasons, hitherto ignored, for the influence of the houses of prostitution on tribadism; this is that the mistresses of these establishments favour it in order to have greater tranquillity in the house, to drive away from it fancy-men who are always prejudicial to them, for, as they say: "When our women have a lover, they go away on their out-days and spend outside the money they have gained; whereas, on the contrary, the tribads shut themselves up in their room and treat each other to dainties and liqueurs which are sold to them in the establishment."

Sometimes they visit the hospitals where they go to recruit and establish the preliminaries of these unions. Sometimes the mistresses of these houses are themselves sapphic; they dress and treat their pathics with much attention and care, or else suddenly act with such violence towards them as to oblige them to have recourse to the police.

More often again, they continue this infamous traffic for another sorry purpose: to make it the subject of *poscs plastiques*, in which scenes of orgies there figured, to render the *tableaux* more exciting, the little dogs of these dames, sights which brought them in large profits. Lastly, as we have already said, it enabled them to supply a higher range of society with the pathics required by noble dames.

Carlier relates that there exist in Paris four or five houses of prostitution where women of the upper ten and of the *demi-monde* meet to abandon themselves to collective orgies and to sapphism. It may be here remarked that prostitutes, so inclined to reciprocal sapphism, are far less so towards outside lady visitors, unless they are obliged to do so by special agreement mentioned in their contracts and remunerated at stipulated price.

In the houses of prostitution the women also make bets, and have competitions and examens on their own secret beauties, which naturally excite to tribadism. It often happens that young girls, who are not born-sapphists, first of all resist and manifest a certain aversion to this vice; but the greater number succumb when tipsy and get gradually accustomed to it and become occasional sapphists.

There exists, according to Fiaux, a curious rite in connection with these strange nuptials. The woman

who seduces her companion, the *papa* we may say, purchases a bottle of champagne and places it before her sweetheart at their first dinner together. All the others then know of the new marriage and each one is bound to respect it. "In private life," says Martineau, "the *brasseries* (beer-café's) serve to bring about these unions; and one can often see in these establishments two barmaids who live together. They manage to suffice for their household expenses with the gratuities they obtain from their customers; they avoid as much as possible all sexual contact with man, and when want of money forces one of them to do so, it is always as much as possible unbeknown to the other."

**Advanced Age, another Cause.** Maturity and age, in changing the character of the female sex, also favours sexual inversion in women.

Natural history also shows us that this tendency to the sexual habits of the male may also be noticed in the females of animals when they grow old. As Parent-Duchâtelet observes, almost all tribads are past middle-age. The princess R\*\*\* who wrote a letter to a *chère amie* couched in terms of the most violent Lesbian love, became a tribad at the age of sixty, after having led an excessively gay life with men in her youth; this is to some extent comprehensible, for old age is in fact a sort of degeneracy. It is true that sapphism is also to be met with in quite young girls, but only if they live in houses of prostitution or in girls' colleges, where, according to Zola, they are influenced and even compelled by their companions.

**Disgust born of Excess** may be regarded as a fifth cause of this unnatural practice. Among prostitutes

and also among some gay women, there is to be added the apathy and disgust caused by the too frequent use of the male; when the sexual passion is ardent, and fails to meet with satisfaction from the male, it takes another direction. It is known that fishermen object to eat fish. Martineau says: "Some of these tribads are driven to it by hatred of the bully who maltreats them; by disgust of the long file of males they have been obliged to satisfy, of whom they are satiated even to nausea." Illusions continually destroyed, even in the genuine love they may bear to their lovers, also contribute to it; impassioned and inconstant, they are continually subject to the ill-treatment of men, they then turn to women whom they trust will be more faithful and who to a certainty will be more gentle. Thus it was that Nana abandoned herself to women from disgust of men and of unclean amours, and after having been deserted by her fickle *amants de cœur*.

Fiaux relates that a poor girl, to explain the love she entertained for a bully, said, with wonderful truth: "*If I have nothing to love, I am nothing.*" It is this longing to love a stronger being, or merely for a love that is not mercenary, that is at the bottom of all these loves for bullies or fancy-men, even in those big brothels where their presence is unnecessary.

"One of the reasons of sapphism," writes Sighele (*Copia criminale*, p. 533), "is no doubt the sexual perversion of men. The sadists (and I gather under this name all the different sorts of voluptuousness against nature into which masculine love has been transformed) exact from prostitutes the most repugnant acts, and finally tire and disgust them. These women, who have almost abdicated their sex, can only feel disgust for



such men, who are almost no longer males. Thence is born—as a logical and natural sequence—sapphism. To escape from one infamy, the prostitutes cast themselves into another.”

But that is not limited to prostitutes.

**Congenital Tendency.** Krafft-Ebing informs us that a certain girl, aged 29 years, had an alcoholic father, who committed suicide; her brothers and sisters were also alcoholic or hysteric, and her maternal uncle was a madman. She was menstruated at 18 years; but already at the age of 14 she had chlorosis and later on serious hysteria; at the age of 18 she had sexual intercourse with a young man with whom she had fallen in love, and a little later on she masturbated herself in remembrance of him. In order to continue her romance with him, she dressed in male attire, became steward in a noble household, and on this occasion made her mistress fall in love with her; she afterwards became an employée in a shop, and must with her comrades have frequented houses of prostitution; she was then disgusted, and resumed female dress. She was sent to prison for theft, but being found to be hysterical she was sent to a hospital, where she fell violently in love with the female attendants. The medical officers pretended that this tendency was congenital, but she protested: “I feel as a woman; but the companionship of my male colleagues has disgusted me with men, and as I have an ardent nature, and feel the want of attaching myself to some one, little by little I felt myself impelled to bind myself to women and young girls with whom I can better agree.”

It would seem that we have here a latent and feeble

congenital cause, upon which has been grafted an accidental cause precisely as is the case in the offences of criminaloids. (See Lombroso, *L'Homme criminel*, vol. II, 1895).

"Another cause of tribadism—which joins to, and becomes confounded with, the first- is," says Sighele, "the absence in rich houses of prostitution, of the bully or fancy-man. The prostitute longs for a more lasting, less ephemeral affection than what her trade procures her every day; unable to find it in men, she seeks for it in one of her companions. They live together, and the very intimacy of their obscenities, paves the slope down which they glide, without perceiving it, into Lesbian love.

"From the luxurious lupanars, sapphism has spread to other centres, if not less depraved, certainly less boldly vulgar.

"Sometimes a kept-woman of high degree, a courtesan of upper rank, has heard her friends speak of such turpitudes; after supper, she has had the curiosity to see it, and finally she has wanted to make the experiment.

"On the other hand, some young girl in rich houses of prostitution, who has managed easily to meet with an enthusiastic lover who takes her away to live with him, then communicates her infamous habits to other women whose acquaintance she makes. In this manner tribadism has become a very frequent exception even among married women. Leo Taxil says that 'the number of lady tribads in Paris is incalculable.'"

**The Criminality of Husbands.** There is another cause for tribadism for which man is wholly responsible.

Martineau knew married men, men living in con-

cubinage or having a passing *liaison* of only a few hours, who, in order to excite genesic ardours that have become more or less extinct, endeavour to awaken in the woman powerfully voluptuous sensations. To obtain this result, they do not hesitate to resort to mercenaries. They may even be seen after a gay supper, to take their female companion to some special establishment, to be subjected to sapphism so as to develop in her, who generally was ignorant of the act, a genesic passion which she will be all the more inclined to satisfy, that she has experienced more voluptuous sensations. But from that moment the woman will ardently seek for sapphism, accepts coition but with repugnance and at once takes rank among the professional or occasional tribads.

**The Military Post at Bourail.** The convent is situated on the side of a little hill, some 170 feet high, on the summit of which is a guard-house occupied by a post of Marines. The palisades of the guard-house overlook the walls of the convent, and are almost within speaking distance. The women keep all the soldiers in a quiver of excitement. In spite of the sharpest look-out, and a punishment of thirty days in prison from the officer commanding, entire squads of the men sleep out every night, and scale the walls of the convent. The women drop ropes down, if the soldiers have no ladders. The janitress, who has the key of the great door in her pocket, and the poor nuns sleeping in their little cells, are far from suspecting what scenes of lust go on in all corners of the convent. But no notice was taken of this. The conduct of the soldiers was so well known, that, whereas, in the other posts in the Colony, the men are only relieved once

a year, the garrison of Bourail is relieved every three months. Generally, the soldiers, when they get back to Noumea, have to do a month's prison, for being absent at night without leave.

**The General's Cap.** One day, a General, who had been inspecting the troops, came down from the guard-house after the review. The damsels were all at the windows of the dormitory, to watch the proceedings. As the General passed under the walls of the convent, one of the inmates cried, "I say! You may have a fine gold cap, but you haven't got such a good head to put under it as my little trumpeter." The General had the good sense to laugh.

**"Je m'emmerde, and I want a Man".** A Governor of the Colony, during one of his rounds, visited the convent at Bourail. After having "reviewed" all the inmates, who did their best to maintain a dignified and respectful attitude, he stopped in front of a pretty young blonde, who was standing in a corner of the room, her eyes modestly cast down, and with a sad and dreamy expression on her fair face. The Governor, who was anxious to pose as a paternal benefactor, said to the young girl, "Well, my child, are you glad to be so well cared for by these good Sisters? Is there anything you want?" The reply was forcible, and even more complete than that of Zola's *La Satin* in "Nana": "I? Je m'emmerde, and I want a man!" The Governor turned on his heel, and walked away without saying another word.

**The Marriage of the Liberated Convicts.** When permission to marry is granted, the State, represented

on this occasion by the Governor of the Reformatory, marries the well-assorted couple. The convicts, all numbered, pass in front of the inmates of the convent, who are also ranged in order, and if the male prisoner, No. 3, takes a fancy to the female prisoner No. 5, for instance, they are granted an interview, which takes place through the bars of the grating, and under the sanctimonious eye of the good Sister.

The marriage occurs soon afterwards. The convict has granted to him a piece of land, with a small brick house built on it, some agricultural implements, seeds for sowing, kitchen utensils, the more indispensable articles of furniture, and for thirty months he receives his rations from Government, --bread, wine, meat, coffee and tafia. How many worthy peasants in France, who have never stolen a farthing, would be glad of such treatment! The marriage is celebrated at the Mairie, and the Church, and the neighbours are invited to the wedding feast, for there is always a wedding breakfast and attendant rejoicings. The State, however, does not carry its generosity so far as to pay the expenses. The modest bride procures the necessary money. She has sold, in advance, her wedding night to some admirer of patched-up virtue. The price varies, according to the quality of the chaste bride. It is usually fifty francs. At the end of the nuptial repast, it is the husband who himself conducts his better half to the house of the purchaser, and the next morning he comes to fetch her, and lead her, happy and smiling, to the legal domicile. I am inventing nothing; what I here state is known to everybody in New Caledonia, except the Government, which closes its eyes in order to see nothing. And, it is with people of this sort, that they seriously wish to colonise the island! The convict

contents himself with hardly scratching the surface of the earth, and sowing some haricots, maize, pumpkins, and tobacco, which is very easy work. The conjugal field is the one he trusts in to bring in the money. The State furnishes the daily bread, and the woman procures the luxuries they require. What the domestic life of such a couple may be, can be guessed. Abuse and blows are showered upon the wife, if she is not a successful bread-winner, or if she has a fancy for putting any of her lovers on the free list. Sometimes, the husband uses the knife; and then the military tribunal interferes. In other cases, on the contrary, the wife poisons her husband, or employs one of her lovers to settle him. The children, when there are any—very fortunately, there are but few,—go to the devil their own way, as might be expected of the offspring of such cankered beings, the prime fruit of the hulks and the brothel!

### **Sodomy and Pederasty amongst the Convicts.**

We shall not be astonished to find amongst the convicts, both men and women, the vices of Sodom and Gomorrha flourishing vigorously. In the Reformatory, the convicts freely practise pederasty, and the liberated ones add thereto sodomy with their wives. A man is not usually condemned to hard labour for mere peccadillos, and the moral sense is almost extinct when they come to the Reformatory. Whether you call the condemned criminal a convict, or a transported prisoner;—whether he is dressed, as formerly in the hulks, in yellow trousers, a red coat and a green cap; or, as at present, in a very clean costume of white linen, with a neat straw hat, you do not change his nature. By the sole fact of living together, the bad become worse,

and spoil those who are not yet completely corrupt. Put some damaged fruit into a basket with sound fruit, and it will make the good go bad; *a fortiori* when you put rotten fruit with fruit that is already damaged. The violent scoundrels, those of the redoubtable fifth category, use the knife, and end on the guillotine. The weak, and the cowards, are also hypocrites, that they may obtain the privileges reserved for the first-class, but, at bottom, they are not a bit better than the others. Crimes and assassinations are frequent amongst this evil crew. They have taught the Kanakas the use of certain poisonous solanaceæ, the effect of which is deadly, and which grow freely throughout all the Colony.

**Prisons as Breeder of Vice.** I see that my opinion as to the life spent by the convict in prison being a prolific breeder of unnatural vice is shared by Mr. Havelock Ellis, an English scientist who has had the courage to deal with this unpleasant subject. In his last work, *Sexual Inversion, Studies in the Psychology of Sex*, he quotes with approval the observations of my Italian *confrère*, Dr. Venturi. I reproduce the whole passage:—

“In a Spanish prison, not many years ago, when a new governor endeavoured to reform the homosexual manners of the women, the latter made his post so uncomfortable that he was compelled to resign. Sallilas, *Vida Penal en España*, asserts that all the evidence shows the extraordinary expansion of Lesbian love in prisons. The *mujeres hombrunas* receive masculine names—Pepe, Chulo, Bernardo, Valiente; new-comers are surrounded in the courtyard by a crowd of lascivious women, who overwhelm them with honeyed

compliments and gallantries and promises of protection, the most robust virago having most successes; a single day and night complete the initiation. The frequency of sexual manifestations in insane women is well recognised. With reference to homosexual manifestations, I will merely quote the experience of Dr. Venturi in Italy: 'In the asylums which I have directed I have found inverted tendencies even more common than have other observers; and the vice is not peculiar to any disease or age, for nearly all insane women, except in acute forms of insanity, are subject to it. Tribadism must thus be regarded as without doubt a real equivalent and substitute for coitus, as these persons frankly regard it, in this unlike pederasty which does not satisfy in insane men the normal sexual desires.'" (Venturi, *Le Degenerazione psichosessuale*, 1892, p. 148.)

Mr. Ellis says (page 82) that "with girls, as with boys, it is in the school, at the evolution of puberty, that homosexuality *first* shows itself," and is later developed in the workshop, amongst servants at hotels or actresses in the theatre. "I quote," he says, "the following from a private letter written on the Continent: 'An English resident has told me that his wife has lately had to send away her parlourmaid (a pretty girl), because she was always taking in strange women to sleep with her. I asked if she had been taken from hotel service and found, as I expected, that she had. But neither my friend nor his wife suspected the real cause of these nocturnal visits.'

"At Wolverhampton, some years ago, the case was reported of a woman in a galvanising 'store', who after dinner indecently assaulted a girl who was a new hand. Two young women held the victim down and



this seems to show that homosexual vice was here common and recognised."

**The Universality of the Vice.** From very early times, and in lands widely removed from each other, this strange and unnatural practice has prevailed. Sir Rich. Burton has dwelt, in his final essay to the tenth vol. of the "Nights", on the ethnography of homosexuality; but few cases have been handed down with so much fidelity as to detail as the following. This is the case of Catherina Margaretha Lincken, who married another woman, somewhat after the manner of the Hungarian Countess V., in our own day, *i.e.*, with the aid of an artificial male organ. She was condemned to death for sodomy, and executed in 1721, at the age of 27 (F. C. Müller, "*Ein weiterer Fall von conträrer Sexualempfindung*," Friedrich's Blätter, Heft IV, 1891). This was in Germany, and it is somewhat remarkable that even at a much earlier period such an instrument appears to have been used by German women, for in the twelfth century Bishop Burchardt of Worms speaks of its use as a thing "which some women are accustomed to do." I have found a notice of a similar case in France, during the sixteenth century, in Montaigne's *Journal du Voyage en Italie en 1580* (written by his secretary); it took place near Vitry le Français. Seven or eight girls belonging to Chaumont, we are told, resolved to dress and to work as men; one of these came to Vitry to work as a weaver, and was looked upon as a well-conditioned young man, and liked by everyone. At Vitry she became betrothed to a woman, but, a quarrel arising, no marriage took place. Afterwards "she fell in love with a woman whom she married,

and with whom she lived for four or five months to the wife's great contentment, it is said; but having been recognised by some one from Chaumont, and brought to justice, she was condemned to be hanged. She said she would even prefer this to living again as a girl, and was hanged for using illicit inventions to supply the defects of her sex." (*Journal*, ed. by D'Ancona, 1889, p. 11).

**Infamous Passions.** I have said that pederasty existed amongst the convicts, a suitable ground in which its pestilential growth could flourish freely. I have said enough already on this loathsome subject, apropos of the Annamite race, and do not wish to tire the reader with repugnant details. There are certain subjects with which I was obliged to deal in the course of this work, but to which it is useless to revert. I will simply state that, in analogy to what goes on amongst the Chinese of Saigon, there are to be found, amongst the transported convicts and *libérés*, couples united by the bonds of an infamous love. Of the two associates, the one plays the passive part, - he is the wife; the other, the husband plays the active part. *Rarely are the parts reversed*, and in this circumstance we see that the pederasty of the convicts differs greatly from that of the Annamites and the Kanakas. Generally, in the couple, there is one old, and one young, man, and, curious to say, it is nearly always the old man who plays the woman's part. The younger and more vigorous man is most often the husband. The rule, however, has exceptions.

Coffignon, in his ably written book, "*La Corruption à Paris*" (p. 327), divides active pederasts into "*amateurs*," "*entreteneurs*," and "*souteneurs*."

The "*amateurs*" ("*rivettes*") are debauched persons, but also frequently congenitally perverse sexually, of position and fortune, who are forced to guard themselves against detection in the gratification of their homosexual desires. For this purpose they visit brothels, lodging-houses, or the private houses of female prostitutes, who are generally on good terms with male prostitutes. Thus they escape blackmail.

Some of these "*amateurs*" are cunning enough to indulge their vile desires in public places. They thus run the risk of arrest, but, in a large city, little risk of blackmail. Danger is said to add to their secret pleasure.

The "*entreteneurs*" are old sinners who, even with the danger of falling into the hands of blackmailers, cannot deny themselves the pleasure of keeping a (male) mistress.

The "*souteneurs*" are pederasts that have been, who keep their "*jesus*," whom they send out to entice customers ("*faire chanter les rivettes*"), and who then, at the right moment, if possible, appear for the purpose of plucking the victim.

Not unfrequently they live together in bands, the members, according to individual desire, living together as husbands and wives. In such bands there are formal marriages, betrothals, banquets and introductions of brides and bridegrooms into their apartments.

These "*souteneurs*" attach their "*jesus*" to themselves.

The passive pederasts are "*petits jesus*," "*jesus*," or, "*aunts*."

The "*petits jesus*" are lost, depraved children, whom accident places in the hands of active pederasts, who seduce them, and reveal to them the horrible means

of earning a livelihood, either as "*entretenus*" or as male street-walkers, with or without "*soutencurs*."

The most suitable and promising "*petits jesus*" are given into the hands of persons who instruct these children in the art of female dress and manner. Gradually they then seek to emancipate themselves from their teachers and masters, in order to become "*femmes entretenues*;" and not unfrequently, by means of anonymous denunciation of their "*soutencurs*", are caught by the police.

It is the object of the "*souteneur*" and the "*petit jesus*," to make the latter appear young as long as possible, by means of all the arts of the toilet.

The limit of age is about twenty-five years; then they all become "*jesus*" and "*femmes entretenues*," and are then sustained by several "*soutencurs*." The "*jesus*" fall into three categories: "*filles galantes*," *i.e.*, those that have fallen again into the hands of a "*souteneur*"; "*pierreuses*" (ordinary street-walkers, like their female colleagues); and "*domestics*."

The "*domestics*" hire out to active pederasts, either to gratify their desires, or to obtain "*petits jesus*" for them.

A sub-group of these "*domestics*" is formed by such of them as enter the service of "*petits jesus*" as "*femmes de chambre*." The principal object of these "*domestics*" is to use their positions to obtain compromising knowledge, with which they later practise blackmail, and thus assure themselves ease in their old age.

The most horrible class of active pederasts is made up of the "*aunts*"--*i.e.*, the "*soutencurs*" of (male) prostitutes, who, though normal sexually depraved, practise pederasty (passive) only for gain, or for blackmail.

The wealthy amateurs have their reunions and places of meeting, where the passive ones appear in female attire, and horrible orgies take place. The waiters, musicians, etc., at such gatherings are all pederasts. The "*filles galantes*" do not venture, except during the carnival, to show themselves on the street in female dress; but they know how to lend to their appearance something indicative of their calling, by means of style of dress, etc. They entice by means of gesture, peculiar movements of the hands, etc., and lead their victims to hotels, baths, or brothels.

What the author says of blackmail is generally known. There are cases where pederasts have allowed their entire fortune to be wrung from them.

Feminine jealousies and hates pale before the horrible passions excited in the hearts of these monstrous lovers. Revenge of unrequited love (it is sad to have to profane the word "love" by applying it such aberrations), often drives the neglected one to use the knife. If he has not the courage to do this, he seeks a new lover, who can avenge for him the disdain of the old one. Often are there related before the Council of War accounts of scenes too horrible to dwell upon, for these murders are often accompanied by atrocious aggravations, and erotic mutilations. The transported convict of the White race becomes as ferocious as the Kanaka, and has not, as he has, the excuse of being a savage. But here I will lay down my pen for the present, deeming it useless to tire the reader with an account of such disgusting turpitude. <sup>1</sup>

<sup>1</sup> A defence of uranism has been made by CARL ULRICH writing under the name of "NUMA NUMANTIUS," and "all the latest literature," says Schrenck-Notzing, "shows traces of the influence of Ulrich's

theory." <sup>1</sup> Compare the following writings of the author mentioned:

"Forschungen über das Räthsel der mann männlichen Liebe:

"VINDEK": Social and legal studies of male love of males. Proof that it deserves punishment as little as love of women, and that, according to the existing laws of Germany, it cannot be legally punished. Leipzig, 1864.

"INCLUSA": Anthropological studies of male love of males. Proof that in a certain class of individuals of masculine form sexual love of males is congenital sexually. Leipzig, 1861.

"VINDICATE": Struggle for freedom from persecution. Criminal details and legislative proposals, looking to a revision of existing criminal laws. Diary of an urning. Leipzig, 1865.

"FORMATRIX": Anthropological studies of the love of urnings. Description of the sexual nature of urnings in detail. Key to the riddle of urnanism and its varieties. Leipzig, 1865.

"ARA SPEI": Studies in moral and social philosophy in relation to the love of urnings. Relation of the urning's love to morality, Christianity, and the moral arrangement of the world. Moral justification of the urning's love. Love-bond of urnings. The conflict of urnings and its solution. The exceptional place of love in the moral status of the world. Hope. Leipzig, 1865.

"GLADIUS FURENS": The enigma of nature in the urning's love, and error as a maker of laws. An arraignment of German laws. Kassell, 1868.

"MEMNON": The sexual nature of the male-loving urning. Psychophysical hermaphroditism. *Anima muliebris virili corpore inclusa*. A study in natural science. Two parts. Schleiz, 1868.

"INCUBUS": Urning's love and blood-thirstiness. A consideration of abnormal states of mind and responsibility, occasioned by the case of Zastrow, Berlin; with fifteen allied cases. Leipzig, 1869.

"ARGONAUTICUS": Zastrow and the urnings belonging to the camp of the pietists, ultramontanes, and free-thinkers, with considerations concerning blood-thirstiness and responsibility, and brief reports from the world of urnings and the criminal cases: Bishop Morell, of Edinburgh; Count Czarniechy, of Posen; Superintendent Forstner, of Vienna. Leipzig, 1869.

\* See *Theurapeutic Suggestion in Psychopathia Sexualis* by Dr. A. von Schrenck-Notzing (Münich), trans. by Chas. G. Chaddock, M.D. (Phil. and Lond., 1895).

## CHAPTER VI.

*A note by the Author.—Anthropological characteristics of the natives of the New Hebrides.—Their admixture with the Maori-Polynesian race. Characteristics of the pure Melanesian race.—It is autochthonous in Australia.—Anthropological importance of the genital organs in determining the origin of a race.—The genital organ of the African Negro, and of his various crossings with the White.—The genital organ of the Melanesian, compared to that of the African Negro.—The genital organ of the woman of the New Hebrides.*

**Note by the Author.** I have not had the good luck to visit the New Hebrides, but I studied the race at Noumea, where many of the New Hebrideans were, in 188- , employed by the colonists. Besides this, I knew several "Copra-makers," who had resided in the islands for a time, and had returned to New Caledonia to recover their health, which had been weakened by marsh fever. Amongst these, I met one of my old college chums, formerly an officer in the Navy, who, after a series of adventures, had settled down in these islands, and who has since ended by leaving his bones there. I can confidently give the new and original information with which he supplied me. I have also gathered some useful knowledge from a book by M. Imhaus, formerly the manager of the French New Hebridean Company.

**Anthropological Characteristics of the New Hebridean Race.** The New Hebridean is a Melanesian

Black of almost pure race, in most of the islands. In some of them he is crossed, like the Kanaka of New Caledonia, with the Maori-Polynesian race; but these crossings form only a minority of the natives. Usually, the New Hebridean is darker, less robust, and not so handsome as the New Caledonian. I must remark, that the native of Loyalty Island is of Maori race, if not almost pure, at least not crossed to any great extent with the Melanesian race, and that he is in a much more advanced state of civilisation than the New Caledonian. I may apply the same observation to the New Hebridean, who is lower in the scale than the New Caledonian. In all these people the degree of civilisation may almost be ascertained by the lighter colour of the skin, which is the index of a greater or less infusion of Maori blood.

When speaking of Tahiti, I shall make a special study of the Maori race. For the time being, I will content myself by saying that, in the New Hebrides, we are able to watch the effects of the crossing of the two races.

**The Crossing of the Polynesian and Melanesian Races.** M. Imhaus gives a striking instance of this admixture.

"In the small island of Mélé, near the Sandwiches, the intrusion of the Maori only dates back about thirty years, which enables us to see clearly the progress made by the race. The accident which caused this was the wreck of a vessel, which was taking some Kanaka Maoris back to Samoa. The crew was murdered, and eaten, but the Maoris, braver and more vigorous than their companions, escaped from their enemies, and took refuge in a desert corner of the island. There they organised their forces, and, thanks



to the internal dissensions amongst the New Hebrideans, were able to hold their ground, and make themselves feared. They carried off wives for themselves, from the neighbouring tribes, and they formed, at last, a powerful tribe, which was upon the point of subduing the island, if it had not come across the White man in its progress."

Such an instance, of quite recent date, well explains why the mixed population of Cana and Aoba is now so different from that of the other islands, where the Melanesian race continues to be unmixed.

**Characteristics of the Melanesian Race.** Firstly, let it be said that the Melanesian Oceanian, who came from Australia, and who first peopled New Caledonia, the Loyalty Islands, and the New Hebrides, greatly resembles the African Negro. There is the same deep black coloration of the skin, the same woolly hair, on a high skull pressed down towards the front, the wide nose, thick lips, flat face, and low facial angle. But there the resemblance ceases. Primarily, I may remark that the African Negroes are stalwart, and physically handsome, whilst the Melanesian race is the most degraded of all, and undoubtedly occupies the lowest rank in the scale of humanity. The New Hebridean, who is a pure Melanesian, is still what he was in the time of Forster, one of the companions of Cook, in 1774, who closely studied the natives of Mallicolo.

"Being small and badly proportioned, with lanky limbs, a pot belly, a flat face, and thick, frizzy short hair, these savages are hideous; they remind one more of a monkey than a man." Those pseudo-scientific men, who have never taken their feet off their own footstools, have gravely discussed, at great length, the

question whether the Australian Negro came from Africa, or, on the contrary, the African Negro came from Australia. They have never taken into consideration the distance which separates the nearest part of Australia from the coast of Mozambique,—a distance equal to 70° of longitude, or one fifth of the circumference of the equator, or something like five thousand miles, or rather more than 4500 nautical miles. And to accomplish this enormous distance the emigrants could only have at their disposal, a few clumsy canoes, with no water, no food, hardly any sails, and above all, no compass. The absurdity of such an hypothesis is palpable when we remember that Christopher Columbus, genius as he was, needed the compass, unlimited faith, three ponderous caravels, and the best and bravest sailors of Spain, to perform the voyage from Palos to San-Lucaye, which is less than that which divides Africa from Australia. No! the African Negro and the Australian Negro are two entirely distinct races.

**The Melanesian Race of Australia is Autochthonous.** Must we then agree with that theory of modern science, according to which Australia has its own peculiar race, and believe that the Melanesian race is autochthonous? That is Darwin's theory, who maintains that natural selection caused man to appear simultaneously or successively, in several parts of the earth. One point is now generally admitted by men of science, and that is that the Australian continent, the last discovered by European civilisation was, on the contrary, the first to appear above the waters, as we learn from geological data, and from the character of the fauna and flora. Was it the first to receive the human race, and does that explain the mental

inferiority of the natives, compared with other races? I do not pretend to answer the question, but leave the problem for others to solve.

But I am going to try to prove here, by means of the difference existing between the anthropological characteristics, that the Australian Black is not descended from the African Negro. He differs from him less than do the other races, yellow, white, or red, but that is all.

**Anthropological Importance of the Genital Organ in Determining the Origin of Race.** I revert to a question which I have already discussed. Misplaced modesty has caused anthropologists generally to neglect to examine the male genital apparatus. Apart from this, they give us minute details concerning the facial angle, the prognathous jaw, etc. Like the Norman peasant of Falaise, they have forgotten to light the candle in their lantern. To me, it seems evident that the genital organ gives us the key to prove the descent of a race, for, in all the various crossings the race may undergo, it is physically the most powerful characteristic,—the one which lasts the longest, and is the last to disappear. And this is but logical. The genital organ ensures the continuity of the race. It is the most important organ; it is the last to appear, and the first to disappear. It lasts hardly more than half the life of a man. For these reasons it is the anthropological characteristic to which, above all others, importance should be attached, and I do not deem it more shameful and disgusting to measure the length, the size, or the stiffness in erection, of a Negro's penis, than it would be for a surgeon to probe a urethra, or perform an operation

on a testicle. There is no false modesty in medical matters.

**The Genital Organs of the Coloured Races.—  
Result of the Crossing of the Negro and the White.**

Although this question has been thoroughly studied in the part of the book relating to Guiana, I refer to it again here to facilitate comparisons. The persistence of the characteristics of the genital organ of the Negro in all the crossings of the race first proved to me the importance of this sign. Thus the Zambo, who is one quarter White, is almost a Negro as regards his genital organ, and differs more from the White man than the Quadroon, who is one fourth Black, differs from the Negro. The Mulatto (half White and half Black) is genitally much nearer the Negro than the White. Taking the two extreme points of departure, the White and the Black, and comparing the two genital organs, I have shown the radical differences which separate them as to form, colour, and size, in the conditions of flaccidity and erection. The Zambo is, from this point of view, almost a Negro, the Mulatto much nearer a Negro than a White man, and we must come to the Quadroon before we find that the genital apparatus of the White man has regained its lost ground. But, I have been careful to state, that though the Quadroon, who has but one quarter of Black blood, may often have hair almost fair, and a skin lighter than that of a South European, a simple examination of the genital organs will reveal the "man of colour". The penis is always proportionally more developed than in the pure White, the difference between the flaccid condition and erection less considerable; and, finally, the mucous surface of the gland has never that red or pink colour

which is peculiar to the European of the unimixed White race.

The influence of the genital organs of the Negro is still evident in the Octoroon (who, however, has but an eighth part of Black blood) and can be recognised by a gland of a rather dark brownish red colour, and a scrotum much darker than the skin of the body. I attribute this curious persistence to the fact that the crossing of the two races takes place in tropical countries, and in unhealthy climates, for which the Negro race was specially created. If a similar crossing took place in Siberia, between Russians and Negroes, perhaps the reverse would happen, and the White race would have the superiority over the Black.

**Comparison of the Genital Organ of the Melanesian with that of the African Negro.** By the aid of these facts, I am able to rebut the theory, that the two races of Negroes of Africa and Australia have the same ethnological origin. And here are my arguments. In the Melanesian Black, however dark the skin may be, and it is often as black as a pair of boots well polished with Day and Martin's blacking, you will never find the mucous surface of the gland *black*, as it is in the African Negro. The mucous surface, on the contrary, is of a fairly bright purplish red, such as may be obtained by a mixture of carmine, vermillion, and Vandyke brown, with neutral tint in the shadows.

This colour, being rather bright, contrasts forcibly with the dark ground of the skin of the penis and the scrotum. It resembles the penis of a Negro, the mucous surface of the gland of which has been flayed. As to the genital apparatus, it is less developed

in the Melanesian than in the African Negro. The dimensions of the penis are very nearly those (as average and maximum) given for the New Caledonian; but the gland has a more obtuse shape, and there are cases of phimosis, when circumcision has not been performed. The testicles appeared to me to be a little less developed. The pubes is shaded with rather coarse, curly hair. In a flabby state, the penis is still fairly large, but the difference in the state of erection is very marked, which is not the case with the African Negro. These fundamental differences between the genital organs of the Australian and African Negroes are, to my mind, an unanswerable proof that the former are autochthonous in Australia, and that that country is the cradle of the race. From there it spread to New Caledonia, then to the New Hebrides, where later the Black race became mixed with the Maori-Polynesian.

**The Genital Organ of the Woman of the New Hebrides** is naturally in proportion to that of the male organ. It presents very little difference (except a darker colour of the skin and the mucous surfaces) from that of the New Caledonian woman. I therefore refer the reader to what I have already written concerning the latter.

## CHAPTER VII.

*A few words on the manners, customs, etc., of the New Hebrideans.—Costume.—The manou.—The woman's girdle.—Tattooing.—Habitations.—Food.—Arms and utensils.—The tam-tam; the pilou-pilou.—The erotic dance —The Karwa.*

### **A Few Words on the Manners, Customs, etc.**

Before studying the New Hebridean in contact with the White man, it is as well to cast a rapid glance at the manners and customs of the people. We will begin by mentioning that the dialect varies in every island throughout the group.

### **Costume.—The Manou of the New Hebridean.**

Like that of the New Caledonian, the costume is of the simplest possible kind, and, for the man, is confined to the *manou*. But the *manou* is of a different shape. The New Caledonian lets his hang between his legs down to the knees. The New Hebridean, on the contrary, pulls his up, and passes the end under a girdle of aloe fibre which he is never without.

At Santo and Aoba, instead of the *manou*, the men wear a kind of short petticoat made of bark, and not more than four or five inches in length (just sufficient to hide the genital organs), which is fastened to a narrow girdle. But, in the other islands, the upright *manou* is used and it has the curious effect of letting the two testicles stand out exposed to sight, owing to the lower part of the scrotum being pulled up by the *manou*.

**The Women's Girdle.** In all the islands the women are completely naked above the waist. Those of Aoba wear a plaited petticoat; in the other islands, a few fibres of cocoa-nut are twisted into a wreath threaded on a cord, which passes round the hips and constitutes the whole costume. This little petticoat only covers the abdomen and the buttocks. At Tana the petticoat comes down to the ground, and resembles an old crinoline, rather flattened.

**Tattooing** Tattooing is very little used, and is confined to a few blue rays on the face, and a scar or two on the body. But the native smears himself all over, principally on the face, with red and white paint, which gives him a terrible appearance in war.

**Habitations.—Food.** I will simply say that the hut much resembles that of the New Caledonian, and that, like the latter, the New Hebridean lives almost entirely upon vegetable food. The introduction of poultry and pigs, by Cook, however, somewhat improved the diet. On the coast, the tribes have a further resource, in the form of fish. The New Hebrideans harpoon fish with their javelins.

**Arms and Utensils.** The utensils are confined to some rude dishes of wood or bamboo, and the furniture to a few mats placed on the ground. In the way of weapons, the New Hebridean possesses the war club with a rounded head and points projecting from it all round; javelins, ten feet long, armed at the tip with splinters of bone, and with a human shin bone fastened to the butt; and bows, throwing arrows furnished with human bones. Arrows and darts are often poisoned,



by means of a sticky extract made from the juice of certain plants. The Whites who trade (usually with the exchange of shots on both sides) with the natives, greatly fear the wounds of these poisoned weapons, and so they sold them a number of old muzzle loading muskets, shooting round bullets. They have also imprudently allowed them to possess some Snider rifles. This fault was due to the captains of some of the English vessels, but now the few Whites who inhabit the island, still manage to make themselves feared, by means of their American Winchester rifles, with sixteen shots in the magazine.

**The Tam-tam; the Pilou-pilou.** On the little open space in the middle of each village may be seen, fastened into the ground, enormous trunks of hollow trees, having the form of human heads and trunks, with an enormous phallus. This is the New Hebridean tam-tam, which gives, when it is struck with a thick stick, a dull sound, like that of a big drum. After the yam and banyan harvests, the natives assemble at the sound of this drum, and dance an interminable *pilou-pilou*, like that of the New Caledonian. During two or three days, they eat, drink, yell, beat the tam-tam, and play on bamboo pipes. These wild dances sometimes mimic war, and sometimes love.

**"The Erotic Dance.** "No art," observes Mr. T. M. Wheeler,<sup>1</sup> "dates back to a more hoary antiquity than that of dancing; nor is there any the history of which takes us over a wider survey of mankind. From pre-historic times only to be interpreted by such remains

<sup>1</sup> In *Footsteps of the Past, being Essays on Human Evolution*, Lond. n. d.

as gesture language, hieroglyphics, the customs of modern savages, and the games of children, down to our own ballets and ball-rooms; on every part of the globe, from China to Peru, alike among North American Indians and natives of Central Africa, dancing is found. It goes deeper than spoken language. Thoughts and feelings were expressed by actions long before they were communicated by words. Dancing is indeed, as Elie Reclus says, 'the supreme art and language of primitive men.' It even preceded humanity, an inheritance from ape-like ancestors." In case the latter remark may seem to go too far for a scientific work, we quote from Prof. Robert Hartmann's interesting account of a captive gorilla: <sup>1</sup>—

"He often expressed his feelings after quite a human fashion, by clapping his hands together, an action which no one had taught him; and he executed such wild dances, sometimes overbalancing himself, reeling to and fro, and whirling round, that we were often disposed to think that he must be drunk. Yet he was only drunk with pleasure, and this impelled him to display his strength in the wildest gambols."

The same writer adds that "among savage races the medicine-men, shamans, sorcerers, rain doctors, etc., often assume ape-like attitudes in the contortions, leaps, dances, and other gestures which are inseparable from their trade."

In unconscious excitement, action becomes automatic and atavistic. Savages dance off their emotions, whether of anger or entreaty, of passion for hunting, war, love, or religion.

Prof. Hartmann thinks that: "when we see a Zikr, an Islamite rite of worship, accompanied by obligatory howls and contortions of body, we are tempted to imagine ourselves in the midst of a troop of wild

<sup>1</sup> Anthropoid Apes, 263.

apes." The Zikr, he it said, is an ancient lunar dance, in honour of the moon as time-measurer.

A far greater authority even than the writer just quoted, Herbert Spencer, finds the origin of dance and song in the same instinctive motions. He says:

"Muscular movements in general are originated by feelings in general. The violent muscular motions of the limbs which cause bounds and gesticulations, as well as those strong contractions of the pectoral and vocal muscles which produce shouting and laughter, become the natural language of great pleasure. Consequently, children shout and jump when they are pleased. So when primitive kings are honoured by their subjects, they are honoured by irregular jumping and gesticulation, with unrhythmical shouts and cries, at first rising without concert, but which gradually by repetition become regularised into the measured movements we know as dances, and the organised utterances constituting songs."

"It might be contended," says Mr. W. Wheeler, "that no art has so fallen from its high estate, and that what was once a religious exercise is now mainly maintained by love of kicking and flirting. In this, however, it is not alone. Some even of our children's games were once religious exercises. It would be difficult to overestimate the importance of the dance in ancient times."

The women of the New Hebrides content themselves by dancing, or rather swaying to and fro like bacchantes, in the midst of a large circle formed by the men, but they do not directly mingle with them. The erotic dance imitates the accomplishment of copulation. The men, whilst leaping, seize their *manou* which they unfasten from the girdle and shake it with the right hand, and with the left hand imitate the action of seizing a woman between their arms. Then they waggle their bodies backwards and forwards, whilst, with the right hand, they keep the yard horizontal, thus imitating copulation *a retro* upon a woman stooping down. At

the same time, the face expresses the voluptuous sensations of coition. According to the French "copra-maker" from whom I had these details, realism is carried so far, that some of the dancers masturbate in order to better imitate nature. He could not say whether the masturbation was carried to the extent of producing emission; I should think not, however.

The women, during this time, show their genital parts to the men, in order to excite them the more, and leap about like she-goats in rut. All this is done amidst plaintive songs, interrupted from time to time by loud cries, and wild howlings. <sup>1</sup>

"Dancing," says Dr. E. B. Tylor, <sup>2</sup> "may seem to us moderns a frivolous amusement; but in the infancy of civilisation it was full of passionate and solemn meaning. Savages and barbarians dance their joy and sorrow, their love and rage, even their magic and religion. The forest Indians of Brazil, whose sluggish temper few other excitements can stir, rouse themselves at their moonlight gatherings, when, rattle in hand, they stamp in one-two-three time round the great earthen pot of intoxicating kawa liquor; or men and women dance a rude courting dance, advancing in lines with a kind of primitive polka step; or the ferocious war dance is performed by armed warriors in paint, marching in ranks hither and thither with a growling chant terrific to hear." Lascivious forms of dancing were intended to make the gods propitious, to excite their fecundity and make them fruitful. Often the gods' representatives were all too human. Rajah Brooke <sup>3</sup> tells how the Dayaks danced

<sup>1</sup> In reference to this style of dancing the student will compare note on pages 109 to 113 of the present vol.

<sup>2</sup> *Anthropology*, Lond., 1881.

<sup>3</sup> Charles Brooke, *Ten Years in Sarawak*, 2 vols. Lond. 1866.

before him, and once "the wife of the Orang Kaya, who was very pretty and danced exceedingly well, insisted upon exhibiting herself before Bethune and myself." But she got reproved by the M. C. who said, "Why don't you dance fair, the Great Man [god] can see no one but you." "This early form of the dance," thinks Mr. Wheeler, "survives in the ballet formerly held chiefly at the court of kings and his courtiers, but with the development of 'His Majesty's Theatre' into a people's 'Palace of Varieties,' the girls still display their charms before 'the gods.' Both at our ballets and ball-rooms we are often reminded that nudity is 'the sacred garb in which man clothes himself to approach the Divinity.'"

It may be not uninteresting in this connection to recall a peculiar kind of chorographic display described by Colonel Dalton,<sup>1</sup> a gentleman I once had the honour to meet with abroad; I refer to the bear dancers of the Juangs, who with the exception of some leaves, are entirely nude. "The girls acting independently advance with bodies so much inclined, that their hands touch the ground; thus they move not unlike bears, and by a motion from the knees the bodies wriggle violently, and the broad tails of green leaves flap up and down in the most ludicrous manner. The pigeon dance followed: the action of a love-making pigeon when he struts, pouts, sticks out his breast, and scrapes the ground with his wings was well imitated, the hands of the girls doing duty as wings. Then came a pig and a tortoise dance, in which the motions of those animals were less felicitously rendered, and the quail dance in which they squatted and pecked at the ground

<sup>1</sup> Col. E. T. Dalton, *Descriptive Ethnology of India*, Calcutta, 1872.

after the fashion of those birds. They concluded with the vulture dance, a highly dramatic finale. One of the men was made to lie on the ground and represent a dead body. The girls in approaching it imitated the hopping, sidling advances of the bird of prey, and using their hands as beaks, snipped and pinched the pseudo-corpse in a manner that made him occasionally forget his character and yell with pain. This caused great amusement to his tormentors. I have heard," adds Col. Dalton, "of a 'ballet', called 'the cocks and hens', but this they could not be induced to exhibit. It was admitted that it was impossible to keep the leaves in proper position whilst they danced it. It was too much of a romp, especially for a day performance."

**Kawa.** To stimulate themselves, everybody drinks *Kawa*, a drink made from a root which is chewed by the woman, who spit juice and saliva into wooden basins, where it ferments. This beverage, which is not very enticing to a European, produces an intoxication quite as violent as that caused by alcohol.

## CHAPTER VIII.

*Forms and perversions of the sexual habit amongst the New Hebrideans.—Social condition of woman.—Marriage.—Sacrifice of widows in the islands of Tanna and Anatom.—Adultery and its punishment.—Methods of copulation.—The Popinée in relation with the European.—Captain L\*\*\* and his Popinée.—Sodomy.—Pederasty.—Bestiality.—Artificial hypospadias of the natives of Santo.—In Ceylon by a Scotch Doctor.—Editor's Note.*

THE information on these heads I can only give subject to some reserve, for as regards most of these heads, I have had to content myself with information furnished by New Hebrideans, men and women, who had come to New Caledonia, to be hired as servants.

**The Popinée of the New Hebrides.** The social condition of the Popinée of the New Hebrides differs little from that of the woman of New Caledonia. As a girl, she is under the absolute control of her father; as a woman, she does but change her master. She is considered as much inferior to the man, and is not allowed to eat at the same time with him, but must wait till he has finished. Her husband has the right to beat her, or kill her, without anyone thinking of blaming him, or still less of punishing him. He takes no notice of her; never entrusts her with a secret; and is much offended if a White man offers the poor wretch a morsel of food or a cup of drink. She has, however, a great advantage over her neighbour of

New Caledonia, inasmuch as she is not obliged to give herself up to several men at the same time. Polyandry, which is caused by a disproportion in the number of women, is a rarity in the New Hebrides. No woman has more than one husband, and the chiefs of the tribes are even polygamists.

**Marriage** is performed with certain ceremonies which have no religious meaning, and are only intended to denote the husband's possession of the wife. It is at one of the *pilou-pilous* that the young man generally picks out his future bride. He does not worry himself at all about her heart, but makes a declaration of love to the girl's father. If he does not oppose the match, the future bridegroom has only to obtain the chief's permission to marry. When this permission is obtained, the girl has nothing to do but obey.

Wives are also obtained in another manner. When two neighbouring tribes are at peace, two young people of either tribe can exchange sisters,—of course with the father's consent. But then the chief of each tribe is entitled to a present from the young warrior of the other tribe. In this case, also, the girl's consent is not necessary. If a girl or woman has no male relatives, the chief of the tribe gives her away in marriage, or not unfrequently takes her himself.

If a woman is too much ill-treated by her husband, she may put herself under the protection of another man, and eventually become his wife. In this special case, which is very rare, the woman becomes the object of a deadly combat between the two men, who fight with war clubs like two knights of the Middle Ages at a tournament. If the woman's protector is vanquished, the husband generally clubs the two of



them to death, and a grand *pilou-pilou* is danced round their bodies, as a sort of funeral ceremony.

When a chief dies, if he has several wives, the new chief picks out those which please him, and those he does not like are hanged or clubbed to death, at a grand *pilou-pilou* given in honour of the late chief.

**Sacrifice of Widows in the Islands of Tanna and Anatom.** At Tanna the wife is frequently strangled after the death of her husband; this custom no longer exists amongst the tribes of the interior. It was imported, it would appear, from the island of Anatom, where it is still in force, for the women wear round their necks, from the time of their childhood, a cord, to incessantly remind them of the fate in store for them. The strangulation is performed in this manner. Two young men, whilst the woman is asleep, drive pegs into the ground on each side of her, and fasten the cord to them in such a manner that the neck remains compressed, until death ensues.

The husband-poisoner, who now and again crops up in England and France, would have little motive in these savage countries to play this unhappy rôle, it being to the obvious advantage of every married lady to keep her "lord" in the "land of the living" as long as possible. It is quite appalling to reflect upon the universality of widow-sacrificing. Westermarck says:—Formerly among the Comanches, when a man died his favourite wife was killed at the same time.<sup>1</sup> In certain Californian tribes, widows were sacrificed on the pyre with their deceased husbands;<sup>2</sup> and

<sup>1</sup> Schoolcraft, "Historical and Statistical Information on the Indian Tribes of North America," vol. II, p. 133.

<sup>2</sup> *Ibid*, vol. IV, p. 226; vol. V, p. 217.

Mackenzie was told that this practice sometimes occurred among the Crees.<sup>1</sup> In Darien and Panama, on the death of a chief, all his concubines were interred with him.<sup>2</sup> When one of the Incas died, says Acosta, the woman who he had loved best, as well as his servants and officers, were put to death, "that they might serve him in the other life."<sup>3</sup> The same custom prevailed in the region of the Congo, as also in some other African countries.<sup>4</sup> "It is no longer possible to doubt," says Dr. Schrader, "that ancient Indo-Germanic custom ordained that the wife should die with her husband."<sup>5</sup> In India, as is well known, widows were sacrificed, until quite recently, on the funeral pile of their husbands;<sup>6</sup> whilst, among the Tartars, according to Navarette, on a man's death, one of his wives hanged herself "to bear him company in that journey. Among the Chinese, something of the same kind seems to have been done occasionally in olden times."<sup>7</sup> Writers of the stamp of Max Nordau are nevertheless enquiring vigorously whether in Europe the majority of widows are not also subjected to a species of "economic strangulation" when once the bread-winner has gone. But this question belongs rather to the domain of

<sup>1</sup> Mackenzie, "Voyages to the Frozen and Pacific Oceans," London, 1802, p. 98.

<sup>2</sup> Seaman, "Voyage of the Herald," Lond. 1853, vol. I, p. 316.

<sup>3</sup> Acosta, "Natural and Moral Hist. of the Indies," Lond. 1880.

<sup>4</sup> Reade (Winwood), "Savage Africa," Lond. 1863, p. 359. Waitz, "Anthropologie der Naturvölker," Leipzig, 1859—72, pp. 192, 193, 419.

<sup>5</sup> Schrader, "Prehistoric Antiquities of the Aryan Peoples," Lond. 1890, p. 391.

<sup>6</sup> Crawford, "Hist. of the Indian Archipelago" vol. II, p. 241. Zimmerman, "Die Inseln des Indischen Meeres," Berlin, 1863, vol. I, p. 19.

<sup>7</sup> Navarette, "An Account of the Empire of China," in Awnsham and Churchill's "Collection of Voyages and Travels", p. 77.

Social Economics than to a sober work on Anthropology and it must be strictly "tabooed" here.

**Adultery.** In certain islands, the outraged husband has the right of life or death on the wife and her lover. But the latter generally defends himself, and a combat takes place as related above. In other islands, on the contrary, the husband sells his adulterous wife, even if the lover is a White man.<sup>1</sup>

**The Position in Coitu.** Our friend, Dr. Ploss, thought it well to explain his standpoint in treating this question, and we can do no more than quote his words:—

"It may seem strange that we should give a particular attention to the situation and position of the actors in sexual connection.

"It is by no means our intention, in the manner of Pietro Aretino, to pass in review all the positions which

<sup>1</sup> Quite recently we English have somewhat restrained our inclination to pretend that morally we are better than any other nation. The records of the courts and the scandals of society prove that in sexual matters we are as culpable as any people on earth. And, owing to our Pecksniffian airs, care has been taken that the world shall be informed of this fact. Here, for instance, is "*Les Dessous de la Pudibonderie Anglaise*," a volume of **468 pages**, published in French, containing summaries of some of the most sensational divorce cases, beginning with that of Admiral Knowles in 1755. We are also treated to some choice passages from the English comedy writers, even in the present century. These are of a nature to make one wonder at the impudence of ignorant people in this country on the boldness of the foreign stage, which was never so coarse or so brutal as that of England. We have in this smartly edited and lively book a picture of British morals and manners sufficient to moderate our inordinate self-esteem and offensive hypocrisy. An effective chapter might have been added as to the terrible immorality prevailing at the present day among the clergy of the English Established Church.

may be invented by refined lechery and voluptuousness, but only to examine the positions adopted by certain peoples, and which are worthy of our attention because they differ from those usually known. It is therefore not from an erotic, but solely from the ethnographic and anthropological point of view that we feel called upon to study this question. For we must the more devote our attention to this subject, that the differences noticed may raise the question, though perhaps not bringing an immediate answer, what are the causes and conditions which are here at work, if there is an instinctive imitation of the copulation of certain animals, or if we must see therein the result of certain anatomical modifications in the human races.

"It is quite natural to understand that man instinctively adopts, in all his physiological acts, the position which he finds the easiest and most convenient.

"It is therefore natural to suppose that this principle prevails in all countries and that there are certain modes and forms which exist and have become traditional among certain peoples, and this extends to the position occupied by man and woman *in coitu* and which we find to exist traditionally among different peoples.

"We find besides, in different countries, many differences of practice which are accepted by reason of their ancient customs and legendary habit.

"*El Ktab* of the *Khodja Omar Haleby Abou Othman* gives us the following picturesque description:

"*Quand tout sera prêt pour la pénétration, quand la femme, humectée par le désir, vous montrera, par ses soupirs et par ses petits cris, qu'elle est en mesure de recevoir, avec profit, la liqueur spermatique, vous vous mettrez sur elle, visage contre visage, ventre contre*

*ventre, sans brusquerie, et vous commencerez la pénétration en évitant les fortes secousses.*' (Régla). <sup>1</sup>

"At the same time we may mention that we have noticed similar customs, with some modifications, in other nations.

"At all events, OUR normal position consecrated from ancient days among the most different nations as the most dominant, is proved by many documents. We find, for instance, in the Peruvian remains which are preserved in the Ethnographical Museum at Leipzig, two double vases, which practically represent the position occupied by two persons *in coïtu*, in which the female is on her back, while the man lies upon her breast upon breast, so that his mouth touches the chin of the woman. At the back of the man is to be seen the mouth of a vessel from which they may drink. The Berlin Ethnographical Museum possesses a similar specimen.

"On the contrary, other Peruvian vases present other, unusual, positions. For instance, the Berlin Museum has a vase in the *Macedo* collection, on the cover of which is represented a woman lying on her elbows and on her knees and who is looking back at a short-legged man, who stands behind her, and who, leaning his hands upon her loins, is busy with the work of intromission.

"The same position is also found on other vases in the same collection, but the pair are already in action, in which the woman holds her hind quarters very high. In two other cases the woman is reclining, while the man is kneeling between her thighs. In the *Minas* collection at Cuzco we see, among other similar

<sup>1</sup> " *Théologie Musulmane:—El Ktab des Lois Secrètes de l'Amour,*" traduit et mis en ordre de Paul de Régla (Paris, 8vo., 1893).

examples, on a vase the representation of a couple in the side position, in which the man accomplishes copulation from behind.

"As we have here only examined the several positions adopted in the same country, we cannot give the one or the other of them as dominant types.

"Nor can we any more accept as specimens of national custom one or other of the positions presented to us by Chinese and Japanese art. In the Japanese drawings, either in figure books or in prints, there can be no doubt that they have been composed for erotic purposes and in order to excite desire. It may perhaps not be the same with regard to the Chinese drawings. Here we have to do with a group of works of art which, under the names of *tsch'un-tschu*, 'Spring-tables' or *Pi-hi*, 'Secret Games', are well known. In form they resemble our painters' colour boxes, upon the sliding-cover of which are delineated in colours groups of two or more beings of opposite sex, which are generally represented engaged in innocent conversation or out walking; but when the lid is opened, there is to be seen in tinted *relievo* a representation of a nearly naked couple in various positions of copulation. It is not possible to deduce therefrom the predominance of any settled position for the act of coition, but it may be remarked, how often the woman is represented bent to the utmost to the knees, and leaning on her elbows. We shall come back upon this question.

"Eugene Pander informed me that, in the beginning of the present century, they were used as bridal gifts. Professor Dr. Grube gave me the following additional information on that subject: 'According to oral tradition wide-spread in China, these "Spring-tables" served as amulets against fire during the *Ming* dynasty

(1368—1644). A Chinese friend of mine, Mr. Knei-lin, assured me that the assertion of Pander, that these "Spring-tables" were used as presents to the bride, is altogether a mistake, but it is more probable that they may be presented to young men who are about to marry, and "do not know how to go about it."

"But after all it is not easy to say, what amount of credit is to be given to such graphical representations. The Berlin Ethnographical Museum possesses a group, cut in wood, from the Benue district in West Africa, in which the couple occupy the usual position, the woman stretched on her back, and the man extended upon her. There is in the same collection a group of several figures in brass, from the West African Slave Coast, twice representing the woman in horizontal position with outstretched legs, her knees drawn up and her thighs nearly perpendicular, while in both cases the man standing up, but the lower part of his body in kneeling position, is accomplishing the *intro-missio penis*. On the celebrated prehistoric Rock drawings at Bohuslaen in Schonen (Bohemia) there are, according to the copies made by Brunius,<sup>1</sup> two couples represented performing the act standing."

As may be imagined, amongst a people with such rudimentary ideas of civilisation, the methods of copulation are not of the most refined. It appears, however, as the result of my enquiries, that some differences exist amongst the various tribes. The New Hebridean, who is almost black, does not "break wood" like the New Caledonian. He performs copulation in the shade and mystery of his hut. The position habitually used

<sup>1</sup> C. G. Brunius, *Försök till Förklaringar öfver Hällristningar*, Lund, 1868, Tafel V.

is the classical one, on a mat, the woman underneath, and the man on the top. However, a position *a retro* was described to me, the woman stooping with her head down, the thighs slightly bent, and rather open, the hands resting on the calves of the legs. This position causes a wide dilatation of the vulva and vagina. The man, standing upright between the legs, performs in the natural manner. This position is used out-of-doors, between lovers, who fear to be surprised by a jealous husband. The woman can hide herself in the bushes, whilst the man, standing upright, with his hands free, can look about him. He is ready to defend himself, and can use his weapons, if the cuckolded husband should suddenly appear to spoil his pleasure.

With the exception of these two positions, the black Kanaka knows nothing about the spices of Venus. In those islands where the Polynesian blood has markedly altered the Melanesian race, it appears that sometimes the man sits on a mat, with his back against a wall; the woman straddles across him, with her face towards him, and performs the labour of love almost alone by raising and lowering her body alternately.

### **The Popinée in Relation with the European.**

But the Popinée engaged at Noumea quickly becomes civilised in contact with the European, especially when she is young and pretty. She quickly learns a host of things of which she was ignorant in her own country. She soon becomes an adept at "kneeling", and will even go further than that. Drunkenness is her little weakness, and if you pay for her drink she will refuse you nothing. Apropos of this subject, the reader will perhaps permit me to relate a little story.



**Captain L\*\*\* and his Popinée.** L\*\*\* was a sea-captain, engaged in bringing "coolies" from the New Hebrides. He had in his house a youth of eighteen, and a Popinée (his sister, so it was said), aged about twenty. The next house to that of Capt. L\*\*\* was inhabited by the surgeon of the Marines, a worthy man, proverbial for his good nature. His "orderly", who was almost the master of the house, was a tall rascal nearly six feet in height, a Mulatto from the Antilles, and vicious and corrupt to a degree that is rarely seen. My little hut was close by, and my New Caledonian Kanaka sometimes went to chat with the orderly of my colleague. A little wall, hardly six feet high, separated the back-yards of the houses of the Doctor and Captain L\*\*\*. Every night, the Mulatto used to mount on a beam placed against the wall, lay hold of the Popinée, who stood on a heap of stones and lift her over to his side of the wall. Then he took her to his room which was on the ground floor. The Doctor slept on the first floor, and his room was reached by a staircase outside the house, on the other side. My Kanaka was often a witness of the love passages of the couple, and even took part in them. In a little time this did not suffice. The Doctor's orderly started a small clandestine brothel, for the benefit of his comrades at the barracks, provided they were ready to pay for the luxury. At last, one night they made such a noise, that the Doctor, who generally returned about midnight, but who, feeling tired that evening, had gone to his room about eight o'clock, without the orderly hearing him come in,—was awakened about an hour later, by an infernal din. He descended in haste, and through the window of the room saw a woman lying naked on a mattress

in the middle of the floor, surrounded by a group of soldiers, ready for the game of love. The moment he was seen, there was a stampede; the solitary candle which lighted the scene was knocked over, and in the twinkling of an eye, everybody had disappeared, except the woman and the orderly. The latter, who was as drunk as a fiddler, was lying under the woman, and formed the base of the human group.

I have mentioned that my Kanaka was amongst those present. The orderly declared that, whilst he was enjoying the woman in a peculiar position, the Kanaka had forced his way into the room, and taking advantage of the circumstance that both the Mulatto and the Popinée were drunk, has assaulted the woman behind, sodomite fashion. The truth, as confessed to me by my Kanaka, was, that he and two of the Europeans, one of whom was the hospital corporal, a native of the city of Marseille, had performed on the woman in this fashion.

The affair ended in smoke; the worthy Doctor did not want to complain to the Colonel, for fear of being laughed at, and contented himself with sending away his orderly, and changing the hospital corporal under some excuse or other. I caused the Popinée to be brought to me by a Kanaka one evening, and found in her evident traces of sodomitic practices.

**Sodomy.** We may remind the student that this offence is punishable under the **24 and 25 Vict. c. 100, s. 61.** "Whosoever shall be convicted of the abominable crime of buggery, committed either with mankind or with any animal, shall be liable, at the discretion of the court, to be kept in penal servitude for life, or for any term not less than ten years."

"Sodomy is commonly understood," writes Taylor, "to signify unnatural intercourse between men and man, while bestiality implies unnatural intercourse with animals. Continental medical jurists have invented a new term *Pederastia* (Παιδὸς ἐραστῆς, pueri amator), comprising those cases, not unfrequent, in which boys at about the age of puberty are made the victims of the depraved passions of a certain class of men, but this term is not applicable to the crime committed by and between adults."

The New Hebridean Popinée has not the same horror of the vice of sodomy that the African Negress has. The girl mentioned in the foregoing story was not the only one of the hired women to whom I gave medical attendance, and it often happened that I found signs of inveterate sodomy.

We have little right to despise the savage for being addicted to this shocking habit if we take into consideration the frequency with which such cases come before European tribunals. Taylor states indeed that this crime is unhappily frequent in Lancashire, hardly an assize being held in Manchester or Liverpool where one or more of these cases are not tried. The crime is not unfrequent among seamen. In a case tried at Liverpool in 1884 it was proved that a sailor had induced a lad to go to sea in order that he might act as the prisoner's passive agent. The lad was unaware of this, and on the offence being committed denounced the prisoner to the rest of the crew, who complained to the captain, and the prisoner was given in charge to the authorities at the port in South America. The consular authorities inquired into the case, but sent the prisoner home for trial in England. The boy was examined by Lowndes, who found him suffering from

pain in the anus and rectum, although this was some time after the committal of the offence. The prisoner was convicted, and sentenced to twenty years' penal servitude. In another case where Lowndes gave evidence the prisoner, a blind man, was charged with committing this offence upon his own son, a boy of twelve, who was himself the subject of partial paralysis. There were indications that the crime had been committed. The jury found the prisoner guilty of the attempt, and he was sentenced to ten years' penal servitude.

Unless an examination is made soon after the perpetration of the crime, the signs of it will disappear. In the case of one long habituated to these unnatural practices, certain changes have been pointed out as medical proofs, among them a funnel-shaped state of parts between the nates, with the appearance of dilatation, stretching, or even a patulous state of the anus, and a destruction of the folded or puckered state of the skin in this part. There may be also marks of laceration, cicatrices, etc., and sometimes the evidence derivable from the presence of syphilitic disease.

This condition of parts would represent the chronic state induced by these practices in the patient or succubus. In the recent or acute form, fissure and laceration of the sphincter ani, with bruising and effusion of blood, would be found. The appearances above described as belonging to the chronic stage were met with in the case of Eliza Edwards. Her history is curious. "An unclaimed body was sent to Guy's Hospital by the inspector of anatomy, as a female: on removing the dress, however, it was found to be that of a *male*. From some suspicion respecting the cause of death, and the habits of this person, a coroner's

inquest was held. It turned out that the deceased, whose age was 24, had assumed the dress of a female at the age of 14, and had performed in many parts of England as an actress. The features had a somewhat feminine character; the hair was very long, and parted in the centre; the beard had been carefully plucked out, and the remains of this under the chin had been concealed by a peculiar style of dress. It was remarked during life that the voice was hoarse. The breasts were like those of a male, and the male sexual organs were perfectly developed. They had evidently been subjected to great stretching, and appeared to have been drawn forward and secured to the lower part of the abdomen. The state of the rectum left no doubt of the abominable practices to which this individual had been addicted. It was found that death had taken place from natural causes. The most remarkable circumstance in this case is, that the deceased had been attended in his last illness by an eminent physician for disease of the lungs; and so well was the imposition maintained, that this medical attendant did not entertain a suspicion of the real sex of his patient.<sup>1</sup> This person was found after death to be a man, although he had passed himself off in dress and habits during life as a woman. On an examination of the body there was strong evidence that he had been for many years addicted to unnatural habits. It was noticed by all present that the aperture of the anus was much wider and larger than natural. There was a slight protrusion and thickening of the mucous membrane at the margin. The rugæ or folds of skin which give the puckered appearance to the anal aperture had quite disappeared, so that this part resembled the labia

<sup>1</sup> Med. and Phys. Journ., Feb. 1833, p. 168.

of the female organs. The lining membrane was thickened at the verge of the anus and was in an ulcerated condition. The male organs had been drawn up and secured by a bandage bound round the lower part of the abdomen. A short account of this remarkable case of concealed sex was published in the 'Lond. Med. and Physical Journ.', Feb. 1833, p. 168. Trials for this crime are not unfrequent, but the reports of evidence are not made public. There cannot be any doubt that false charges are as common as in cases of rape. They are made for the purpose of extortion, and as the publication of such a charge, even when unfounded, is really dreaded, and has actually led to suicide, it often proves a successful method of extortion. It is especially deserving of notice that such accusations are frequently made by soldiers and policemen."

**Pederasty.** The young New Hebrideans, who come to be hired, have a difficulty in finding at Noumea any opportunities of satisfying their amorous passions. The women of their own race prefer the White man, as being not only more pleasant, but more profitable. As for getting White women, they might as soon find a needle in a bottle of hay. The New Hebridean youth has not a farthing of money, and is not likely to be loved for his own sake, for he is an object of disgust even to the female freed prisoner, or the wife of the old convict, though they are not remarkable for delicate sentiments. As a matter of course, this state of things leads to pederasty amongst the hired men, as it does also with the New Caledonian. But it is not a morbid mental depravity, like that of the Annamite, who is ready to lend himself to any form of erotic turpitude. It seemed to me (though I cannot, however, affirm it

with absolute certainty) that these unnatural acts were performed without any of the refinements of lust practised in the Far East. The New Hebridean acts according to the old French proverb, "If you can't get thrushes, you must eat blackbirds." And he eats his blackbird simply roasted, without any sauce, or even a bit of fat to grease the dish. He simply satisfies his amorous inclinations on the mutual aid system. He is very far from boasting about it, and it is only with great difficulty that he can be made to avow the truth. I was never able to obtain a confession without the bait of a bit of silver and the promise of absolute secrecy.

**Bestiality with a She-goat.** Taylor, the English writer on Medical Jurisprudence,<sup>1</sup> from whom we have already had occasion to quote, speaking of the unnatural intercourse of man with animals, points out that to this peculiar form of sexual aberration the Germans<sup>2</sup> apply the term "Sodomy," while specialists in England and France more commonly give to it the name of "Bestiality." Trials for this crime perpetrated with animals, such as the cow, the mare, and the she-ass, are not unfrequent at the assizes. They are not reported, and do not therefore attract any public notice. The criminals are commonly youths or men employed to look after the animals. In most of these cases the criminal has been caught *flagrante delicto*—or under such circumstances as to leave no doubt of the attempt, if not of the completion, of the act of unnatural intercourse.

<sup>1</sup> *The Principles and Practice of Medical Jurisprudence*, by the late Alfd. S. Taylor, 4th edit. by THOS. STEVENSON, M.D., LOND., Churchill, 1894.

<sup>2</sup> Casper, *Gerichtl. Med.*, vol. 1, p. 180.

"Medical evidence is seldom required to sustain the prosecution. There may be, however, circumstances which can only be properly interpreted by an expert. The hair of the animal may be found on the perpetrator, or marks of blood or feculent matter upon his dress, and in such cases analysis, or the microscope, may enable a witness to express an opinion in proof or disproof of the charge. In one case tried at the assizes, where a man was charged with having had unnatural intercourse with a cow, the prosecution was able to show that some short coloured hairs found on the prisoner's person resembled those of the animal. In another case, <sup>1</sup> the editor found the peculiar coloured hairs of a mare upon the prisoner's clothes, and spermatozoa on his trouser-flap.

"The medical jurists of Germany have taken a great interest in cases of sodomy and bestiality; and in some of their reports they have contrived to throw an air of science over the details of this detestable crime. Kutter has published an elaborate report of a case of this kind, <sup>2</sup> in which a sub-officer was charged by his captain with unnatural intercourse with a mare, and in support of the charge Kutter was able to furnish good microscopical evidence. The captain, on entering the stable suddenly, found the prisoner in the act of moving away from the stall of the animal. Kutter was called to examine the mare, and found some small abrasions about the genitals of the animal, and a slight escape of bloody mucus from these parts. The prisoner willingly submitted himself to examination. Kutter found some stains of blood on his skirt; and on the penis between the prepuce and the glans, there were a num-

<sup>1</sup> REG. v. BRINKLEY, Lincoln Ass., Ap., 1887.

<sup>2</sup> "Fleischlicher Vermischung mit einem Thiere."



ber of short, dark, pointed hairs. The prisoner accounted for them by saying that the night before he had had connection with some woman. Kutter examined the hairs carefully by the aid of a microscope, and found them to be shorter, thicker, and more pointed than those of a human being. They were also coarse, and less transparent. Comparing them with hairs gently rubbed off the back part of the mare, they exactly corresponded in colour, form, and length, so as to leave no doubt on his mind that there has been unnatural intercourse. It was impossible to say with any certainty that the blood-stains on the shirt were produced by the blood of the animal. This, however, was not a necessary part of the evidence. <sup>1</sup> On these facts Kutter gave an opinion that the prisoner had been guilty of unnatural intercourse with the mare."

I will conclude by noting a case of bestiality committed by a New Hebridean with a she-goat. At the request of the master of this new sort of Corydon, I examined both the animal and the culprit, who could not deny the charge, having been caught in the act by his master. The goat showed a well-marked anal infundibulum, very similar to that of professional passive sodomites. The anus was much dilated, and admitted two fingers, though, in its normal condition, the anus of the goat is very constricted, the dung of the animal being in small round balls. The genital parts of the man presented all the marks of active sodomy. The yard, which was normal as to length ( $5\frac{3}{4}$  to 6 inches in erection) was very thick at the base, where it was nearly two inches in diameter, but it diminished gradually up to the gland, where the diameter, at the crown, was hardly more than half that of the

<sup>1</sup> Horn's "Vierteljahrsschr.," 1865, I, p. 160.

base, and the crown was further strangled by a rather well-pronounced phimosi. It terminated in a point, and the "ring" was but slightly marked. Altogether it was more like the penis of an animal than that of a man. The testicles were developed, and showed that the man often indulged in copulation. Having purposely asked if he had never tried to enter the natural way when the goat was "on heat", I received the following reply in the "Biche-la-Mer" language, which is the *patois* of Polynesiā: "Me have no; belong me cue too large." This naïvely cynical response, devoid of all artifice, convinced me, in fact, that it was impossible for the human organ, on account of its great difference from the genital organ of the he-goat, to enter the long but narrow vulva of the she-goat.<sup>1</sup>

### **Artificial Hypospadias of the Natives of Santo.**

I found a native of Santo with an artificial hypospadias, performed at the age of puberty by the Takata. With a well-sharpened piece of quartz, the urethra is slit from the gland to the root of the bag, the penis being first fastened to a piece of bark. The wound is covered with a bandage of fine bark, after being dressed with some herbs chewed by the Takata. This curious operation compels those who have been thus mutilated to stoop down to make water. In a state of erection, the member becomes large and flat, and when emitting, the sperm dribbles out over the bag. The native, who exhibited this curious mutilation, told me that he was not the only one, and that it was not unfrequently

<sup>1</sup> Compare also pages 159—160 of vol. I, *Gli Amori degli Uomini*, by Cav. Paolo Mantegazza, Milano, 1892, for two other curious cases of this strange lewdness. One can hardly dignify it with the name of passion.

performed by the Takata on persons specially named by the Chief. He could not explain to me the reason for this singular custom.

It is certain, however, that it comes from Australia (the original cradle of the New Hebridean race), where it is practised in the central and western parts of the country.

The natives of Santo are almost completely pure Melaneseans.

### IN CEYLON.

FURTHER NOTES for AUTHOR OF "Untrodden Fields of Anthropology" *in addition to those sent before*, by a Scotch Doctor.<sup>1</sup>

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The Malabar Pamil coolies, *men* and *women*, all remove the hair from the pubis and sexual organs, anus, ears, and nose, cheek and chin, by either pulling the hair out with tweezers (forceps), or shaving it off with broken glass-bottles, or a razor, or rubbing the hair with hot wood ashes, or lime. These coolies are emigrants from S. India. The Cinghalese, proper natives of Ceylon, do *not* do this. When the male Pamil is having his pubic hair shaved off, the barber is made to insert the penis in to a hollow piece of bamboo, which he holds, and uses as a handle; he is not allowed to touch the sacred organ—they all worship the Phallic emblem! Cases of sodomy or pederasty are rare in Ceylon among Pamils and Cinghalese except among S. Indian Chetties and Mohammedan traders, who are reported to practise sodomy on *goats*, cows,

<sup>1</sup> See pages 93 to 96 inclusive of the 1st vol. of this work.

and very rarely on boys. When a Pamil man has a venereal disease, he is told to go and practise on the goats!! Compare this with the Chinaman who practises sodomy on *ducks*, and where he cuts its head off, at the critical moment to give him a final sensation or orgasm! The Cinghalese girls, when about 10 or 12, are often made to sit in water for 2 or 3 days with a tangle sea-weed stalk pushed into the vulva. This enlarges and swells up, like a "tupelo tent" and opens up the hymen. Both Pamils and Cinghalese use astringent lotions to tighten up the vagina, but the drug used is kept secret. In a Cinghalese family of brothers, there is only one wife kept (polyandry), and when a brother wants the wife for the night, he takes off his head-handkerchief— which they all wear round the head,—and hangs it over the top of the door of his bedroom. This is the signal to the other brothers that he has engaged the wife for the night and none dare enter in, except himself and the woman. Among the Cinghalese, brothers have sexual intercourse with half-sisters, and uncles with nieces, and fathers with daughters and step-daughters, and incest is common among them. The author of "U. F. of A." should make enquiries about the curious customs of the Malays in Sarawak, Selangor, Perak and in Malay Straits generally. It is well known here in Ceylon, that the Malay woman will not allow a man to have intercourse with her, unless he, a Malay, can put a wheel on his penis, which he does as follows: The glans penis is bored transversely with a hot iron, and a small tunnel is thus made from side to side; into this he puts a small axle or stick and fastens to each end of the axle 2 small wheels which project on each side of his glans. During intercourse, the wheels revolve and the cogs on them

run up and down inside the vagina and give the woman what she considers a proper sensation and orgasm. This boring of the penis often results in stricture, if the tunnel has been bored too close to the urethra and inflammation sets in, where the one crosses, the other at right angles. These Malay wheels are hard to obtain, but every Malay who is a "man of valour" and a man of vigour among his women has one of them. They are kept secret, and Europeans cannot get them, but it is true nevertheless, and this subject is worth investigation.

EDITOR'S NOTE:—THE AUTHOR IS EXTREMELY OBLIGED TO THIS CORRESPONDENT FOR HIS CLEAR AND PERTINENT OBSERVATIONS. IN A FUTURE WORK THE ESOTERIC HABITS OF THE MALAYS, IN THE PLACES NAMED, WILL BE PROBABLY DISCUSSED: MEANWHILE, THE CO-OPERATION OF TRAVELLERS AND ANTHROPOLOGISTS IS EARNESTLY INVITED TO SHED LIGHT UPON THESE OBSCURE POINTS, WHICH ARE DEALT WITH, SO FAR AS I AM AWARE, IN NO OTHER EUROPEAN BOOK.

## CHAPTER IX.

*Six weeks at Tahiti.—Panoramic view of Tahiti at sun-rise.—Anthropological characteristics of the Tahitian Maori race.—Beauty of the Maori race.—The portrait of Rarahu.*

**Six Weeks at Tahiti.** On leaving New Caledonia to return to France, I obtained, as an unexpected favour, permission to make the journey at my own expense *via* Tahiti and America, instead of returning on the sailing transport vessel. The Government, however, paid me a sum equal to what my voyage on the transport vessel would have cost. But I was anxious not to lose such an opportunity of visiting the famous New Cytherea, so much belauded by the old navigators. Thanks to the kindness of the heads of the Naval Department, I was also able to obtain a furlough, and remain six weeks at Papeete, the capital of Tahiti.

One of my colleagues, Doctor S\*\*\*, who had been three years in the colony, undertook to serve as my guide, and owing to his kindness in putting his notes at my disposal, and to the information of various kinds which he procured for me, my voyage to Tahiti was not devoid of profit.

**Panoramic View of Tahiti at Sun-rise.** The three-masted sailing vessel, which carried me from Noumea to Papeete, very luckily, arrived within sight of land at evening and did not enter the harbour till

next morning. I was therefore able to enjoy the never to be forgotten spectacle of sun-rise when only a few miles from the coast of Tahiti.

At the moment when the shades of night gave place to the grey hues of dawn, the New Cytherea rose to view, and proudly raised its enormous pyramidal silhouette,—a gigantic mass of a uniform dark blue tint, crowned by Mount Orohena, about 7500 feet high. The great valleys of the island formed deep shadows on the sides of the mountains, the summits of which began to be gradually lighted up. The bright light of day spread rapidly, and the delighted eye watched undreamed of effects of colour, until the orb of day, rising like a golden disk behind the mountains, made their peaks glitter like diamond points.

The short duration of twilight, which, in the tropics, precedes the daylight by only a few minutes, made the spectacle seem like a panorama which was being slowly unrolled. Moorea, the sister island of Tahiti, with its mountain tops rising into the blue sky, formed a delightful background of a pinkish grey tint. The eye, used to the wild scenery of New Caledonia, with its arid mountains, rests with pleasure on the rich foliage of Tahiti. Beyond the girdle of reefs, on the edge of its pretty harbour, Papeete, the capital of the island, lies gracefully like a lizard in the sun. From a distance you can hardly see more than the church, and a few houses on the shore; all the rest is hidden under a luxuriant vegetation. I mentally compared this picturesque site with Saint Louis at Senegal; the one, a charming nest of verdure; the other, a dull glare of white walls.

A boat took me to land. Some narrow streets, planted with trees, forming a roof of foliage over the

traveller's head, little, low houses, with red tiled roofs, and surrounded by gardens filled with flowers and foliage,—such is Papeete. In this delightful town I spent a few weeks, and the memory of it still makes my heart beat with pleasure. And yet Tahiti is no longer the New Cytherea of de Bougainville,—the paradise of love.

**Anthropological Characteristics of the Tahitian Maori Race.** The Tahitian Maori race is a product of the crossing of three races, - white, yellow, and black (the Melanesian),—the two former markedly dominating over the latter. The tint tends generally to a reddish white, and ranges from light brown chocolate (the darkest shade) to the warm, slightly olive tint of the Spaniards of Andalusia. In fact, reader, if you have never seen a Vahiné (a woman of Tahiti) nothing can give you a better idea of her than the Andalusian with the brown breasts, of Alfred de Musset. The almost white tint belongs exclusively to the families of the Chiefs, who have formed fewer *mésalliances* with the Black race, which came from Australia, evidently. In 1767 the navigator, Wallis, found at Maravai some Chiefs almost white, and with red hair. Generally, in the Maoris, the skull is enlarged at the level of the parietal bones, and its shape from front to rear, resembles that of the keel of a ship. The hair is black, fine, abundant, sometimes curly, but never woolly. It shades a projecting forehead, and eyes that are slightly oblique, and always very large, denoting, in the man, pride; and, in the woman, voluptuousness. Cheekbones slightly projecting, a nose sometimes flat, a large mouth with sensuous lips of a dark ruby red, magnificent teeth, a not very prominent



chin, covered, in the case of the men, with a light black beard, a long neck, large shoulders and breast, a fine waist, a slim form, well-proportioned limbs, with fine and long extremities, complete, in the man, a most imposing ensemble.

**Beauty of the Maori Race.** Truly the *Tané* (Tahitian) of from twenty to twenty-five years of age, is a splendid fellow, and, in my opinion, one of the most perfect specimens of human beauty. If the Greek sculptors had but known him, what masterpieces of art they would have bequeathed us. A characteristic that is common enough amongst the young Tanés is a development, sometimes fairly considerable, of the buttocks, which are generally rounded, and of a slightly feminine shape, though the body, in its entirety, presents an appearance of strength combined with grace. The antique statue of the Indian Bacchus might serve as a type of many of the Tanés. We may remark that the flat nose is not a natural characteristic, and is due to the fact that the Tahitian nurses had formerly the habit of crushing the cartilage of the noses of the young children. The younger generation, on the contrary, have the nose aquiline, and of a very regular shape. In the Vahiné, the head is smaller than that of the man; the breasts have a splendid curve, slightly arched, of an average size, with small nipples standing out straight in front. The waist is slender, the belly, the haunches, and the buttocks, are rounded and beautifully proportioned, the thighs plump and well furnished, the calves and ankles splendid. The general appearance of some Vahinés of from eighteen to twenty years calls to mind the antique Venus of Arles.

To whom shall the prize of beauty be given? If

the Tané attracts our gaze by a beauty which is majestic, though still remaining graceful, and which makes him resemble the Indian Bacchus, the Vahiné fascinates the traveller by a languorous charm, and there shoots from her black, gazelle-like eyes, soft glances which are at once both sweet and impudent,—a seductive grace that promises every sort of voluptuous pleasure. A Vahiné of sixteen, leaving her bath, might serve as a model for Venus rising from the sea, her long hair spread over her shoulders like a royal mantle, and often falling below the bust. The pubes is well furnished with soft hair, in colour, black, dark chestnut, and sometimes red, for there are golden red blondes amongst the Vahinés.

**The Portrait of Rarahu.** I have tried my best to describe the nature of the beauties of the Tahitian race, but I feel how powerless my pen is to accomplish the task, and I have sought the help of that of Pierre Loti. The portrait of his mistress, little Rarahu, is a perfect jewel, and the reader will no doubt be pleased that I reproduce it here.

“Rarahu was a tiny creature unlike any other, though she was a perfect type of the Maori race which peoples the Polynesian archipelago, and which is deemed one of the most beautiful in the world; a distinct and mysterious race the origin of which is unknown. Rarahu had eyes of a russet black, full of exotic languor, and of a wheedling softness, like those of a kitten when you caress it; her eyelashes were so long, and so black, that you might have taken them for painted feathers. Her nose was short and small, like those of some of the Arab girls; her mouth, a little thicker and a little wider than the classic type, had deep corners

of a delightful contour. In laughing, she showed all of a set of teeth which were a trifle large, and white as white enamel,—teeth, which the years had not had time to polish much, and which still retained the light striae of childhood. Her hair, which was perfumed with sandal wood, was long, straight, and perhaps a trifle coarse; it fell in heavy masses on her round, naked shoulders. A uniformly tawny tint, tending to redbrick, like that of the light terra-cottas of old Etruria, spread over all her body, from the top of her forehead to the tips of her toes.

“Rarahu was not tall, but admirably made, and splendidly proportioned; her breast was pure and polished, her arms perfect. Round each ankle was a light blue tattoo mark, imitating a bracelet; on the lower lip three little blue transversal rays, almost imperceptible, like those of the women of the Marquesas Islands; and upon her forehead a still paler tattoo mark, in the form of a diadem. That which, above all, characterised her race, was the excessive closeness of her prominent eyes, as in all the Maoris; when she was gay and laughing, this gave to her childish face the cunning look of a young marmoset; but when she was serious or sad, there was something about her that you could not define better than by these two words,—a Polynesian grace.”

## CHAPTER X.

*Manners and customs of the Tahitians.—Social condition of the ancient Tahitians.—The Manahuné—Religion and the priests.—Origin of the Tahitian race.—The language.—The Tahitian Arii is an Aryan like the old Greek.—The priest's part in Tahitian civilisation.—The Marac.—Human sacrifices.—The end of Tahitian civilisation.—Habitations.—Baths.—Food.—Amuraa.—Public festivals.—Costumes.*

ALTHOUGH this chapter has only an indirect connection with sexual passions and habits, it seemed to me that it would not be altogether useless; however, I will be brief.

**Social Condition of the Ancient Tahitians.** The dynasty of Pomaré established by force its authority over Tahiti and the neighbouring isles. When Tahiti was discovered, only one Chief,—Oamma, the husband of Queen Oberca—possessed the “red maro”, or insignia of royal power. The government was theocratic; the royal race descended from the God-King, Hiro. Under the sovereign, are the princes of the royal blood; under the princes, the lords, divided into two categories, and classed, according to their order of pre-eminence, into Arii (principal chiefs), and Raatira; the first have nearly all the power, and the second mere empty honours.

**The Manahuné.** Under these was the Manahuné (man of the people) who possessed nothing of his own.

His heritage was subject to certain feudal rights, but he could, nevertheless, transmit it intact to his children as a sort of permanent usufruct. He could enter into the sect of Arrioyo, of which I shall speak more fully later on.

**Religion and the Priests.** Religion played an important part amongst the old Tahitians. Alongside of royalty and the nobility, was the sacred caste of the priests, possessing considerable privileges. Without entering on long dissertations, I will only say, that the old religion of the Tahitians resembled that of the Greeks, and showed the same characteristics. There was the same pantheism, the same anthropomorphism of the inferior gods, the same worship of the forces of Nature. The creator of the world was Taoroa, whose cosmic arrangements seem to have been distinguished by simplicity and energy. Man must die, but matter is eternal. The Divinities are of two orders: the Atorias, or great gods, who rule men's actions, but do not have to judge their morality. To enumerate all their names here, would take too long, but I find amongst the Tahitian gods, an Esculapius, a Hercules, a Mars, a Mercury, an Apollo, etc. Below these high gods, are inferior gods, who may be compared to the Naiads, Nymphs, Dryads, Fauns, etc., of the old Greek mythology. The gods could assume human form, when they wished to satisfy their passions;—exactly like the Greek Jupiter. Finally, in the lowest rank, we find the Oromatouas, domestic gods, or lares, absolutely identical with the lares and penates of the Romans. This resemblance of the Tahitian religion to that of the ancient Greeks would seem to indicate a common origin.

I have said above, that the Tahitians were the outcome of three races; the white, yellow, and black. The first is almost pure in the case of the kings, the princes, and the Arii. In the Raatira, the yellow race predominates. The Raatira were the first conquerors of the aborigines, and were subdued in their turn by the Arii, who left them barren honours and empty titles, but took away from them, in reality, all their power. The Manahuné has more black blood than the nobles, although this black blood has been greatly ameliorated by an admixture of yellow blood, and a little white blood.

**Origin of the Tahitian Race.** So much being understood, anthropology, the religion, and the language will enable us to discover the secret of the origin of the Maori race.

The Tahitian language is at once soft, sonorous, and harmonious, and by its grammar, its elegance, and its accentuation, reminds one of Greek, though of course much less perfect. To this opinion, Edward B. Tylor, the distinguished Oxford anthropologist, I consider gives his support by the following passage: - "Language, appearing as an art in full vigour among rude tribes, already displays the adaptation of child-like devices in self-expressive sound and pictorial metaphor, to utter thoughts as complex and abstruse as savage minds demand speech for. When it is considered how far the development of knowledge depends on full and exact means of expressing thought, is it not a pregnant consideration that the language of civilised men is but the language of savages, more or less improved in structure, a good deal extended in vocabulary, made more precise in the dictionary definition of words?"

The development of language between its savage and cultured stages has been made in its details, scarcely in its principle. It is not too much to say that half the vast defect of language as a method of utterance, and half the vast defect of thought as determined by the influence of language, are due to the fact that speech is a scheme worked out by the rough and ready application of material metaphor and imperfect analogy, in ways fitting rather the barbaric education of those who formed it, than our own. Language is one of those intellectual departments in which we have gone too little beyond the savage stage, but are still as it were hacking with stone celts and twirling laborious friction-fire."<sup>1</sup> Besides the singular and plural numbers, the Maori possesses, like Greek, the dual, which is unknown to European tongues. The language of a people is the mark of its state of civilisation. We may then compare the Tahitian civilisation to that of the ancient Greeks, and by the connection existing between the languages and religions, assign to them both a common origin.

Consequently it is easy to trace the origin of the Tahitian race. The autochthone was the Melanesian Negro of Australia: he was conquered, at a very remote epoch, by men of a yellow race, evidently Malays. These latter partly allied themselves to the conquered people and formed the earliest race of nobles, those of the Raatira. Finally the White, the last conqueror, came, and founded,—like the Norman in England,—a superior hierarchy, a select caste (that of the Arii), which forced its religion and language on the conquered people. But the language has become corrupted by being mixed with that of the conquered

<sup>1</sup> *Primitive Culture*, third edit. London, Murray, 1891, vol. II, p. 445.

people, just as French is but a corruption of Latin; and English, a mixture of Saxon and old Norman French.

The close relationship between the Maori and the ancient Greek being thus established, it naturally follows that the two races must be derived from one common stock.

**The Tahitian Arii is an Aryan, like the Old Greek.** Greek civilisation is the daughter of Hindoo civilisation, and India is really the cradle of the civilised world. Philology and religion will prove this assertion. The names of the gods of the Greek mythology are, in fact, almost pure Sanscrit, and are nothing but translations of the titles given to the Hindoo gods. Hercules is in Sanscrit *Ilora-Kala*, the hero of battles; Jupiter, in Sanscrit *Zu-pitri*, is the father of heaven, or *Zeus-pitri*, and became the Zeus of the Greeks, and the Jehovah of the Hebrews; Pallas is in Sanscrit *Pala-sa*, the goddess who protects; Minerva is in Sanscrit *Ma-nara-va*, she who supports the brave; Bellona is in Sanscrit *Bala-na*, warlike strength; Neptune is in Sanscrit *Na-patana*, he who masters the fury of the waves; Mars, the God of War, is in Sanscrit *Mri*, he who deals death; Pluto, the God of Hell, is in Sanscrit *Plushta*, he who strikes by fire; Orestes, celebrated for his madness, is in Sanscrit *O-rah-sata*, doomed to misfortune; Pylades, his friend, is in Sanscrit *Pu-la-da*, he who consoles by his friendship; Centaur is in Sanscrit *Ken-tura*, a man-horse. But here I will stop, though I could run through the entire mythology in the same way.

Let us take the names of the peoples of the Aryan race, whose migrations are shown by etymology.



The Hellenes, the ancient Greeks, are in Sanscrit *Hela-na*, warrior-worshippers of Hela, the Moon. In the Tahitian language, the moon is called *Hina*! The Italians, a name which comes from Italus, the son of the Trojan hero, are in Sanscrit *Itala*, men of low caste; the Celts, the first conquerors of almost the whole of Europe, are in Sanscrit *Kalla-ta*, the invading chiefs; the Gauls are in Sanscrit *Ga-la-ta*, the people who march conquering; the Belgians, in Sanscrit, *Ba-la-ja*, the children of the brave; the Scandinavians, in Sanscrit, *Skanda-nava*, worshippers of Skanda, the god of battles; the Alemanni (Germans), in Sanscrit, *Alamanu*, the free men; finally Ireland, which the poets call "Erin the green", is in Sanscrit *Erin*, rocks surrounded by salt water.

I am positive that there would be found in the Tahitian language many words derived from the Sanscrit, and that the White *Arii*, the invader of the island of Tahiti, who has conquered, and then peopled, the other large islands of Polynesia, New Zealand, the Hawaii Islands, etc., is an *Aryan* of pure extraction, the brother of the Aryan who conquered India and Europe.

**The Priest's Place in Tahitian Civilisation.** The caste of priests, like that of the Brahmins of India, and the bonzes of Cambodia, proudly maintained its privileges against the king and nobles. No people in the world, not even the Romans, allowed the ministers of their gods greater importance. In peace or war, no acts of political or civil life occurred without their interference. The person of the priest (Faaoura-Pouré) was sacred, and the sacerdotal authority hereditary, like that of the Brahmins of India; their power extended even to life and death. They were the guardians of traditions,

the historians of the nation. Below the priests, was a whole hierarchy, analogous to the deacons and sub-deacons of the Catholic Church; and also the Tiis, who were inspired by the inferior deities, and acted as exorcists and sorcerers.

I shall speak of the Arrioys, in the chapter on the perversions of sexual passion.

**The Maraé**, or sacred temple, offered some resemblance to the altars of the Gaulish druids, and it would even be possible to trace a curious resemblance between the analogous duties of the *Faaoura-Pouré* and the Druid, in their respective societies. It consisted of a parallelogram, terminated at one of its extremities by a pyramid of stone, surrounded by sacred trees. A kind of wooden platform, mounted on four legs, formed the *fata* or altar, and there the victim was offered, or the dead body of the chief deposited. In the maraé were to be seen,—cut by the inexperienced chisel of some Tahitian sculptor, - the *toos*, or images of the Atouas.

**Human Sacrifices.** To obtain the favour of the gods, recourse was had rather often to human sacrifices. Even in these horrible ceremonies, the mild nature of the Tahitian showed-itself, and the unfortunate victims designated by the priests were killed unexpectedly. At the time when cannibalism prevailed, the victims were eaten, and the eye was the favourite morsel of the King, from whence came the name *Aimata* (eat eye), which was borne by many persons of the royal family. Captain Cook was present at a human sacrifice. But they ceased at the beginning of the present century, and since, in 1820, Pomaré II. abjured the

religion of his fathers, the old Tahitian religion is quite dead, and the Maori race itself is dying out.

**The End of Tahitian Civilisation.** All this feudal organisation has disappeared under the influence of European civilisation, represented by the religious fanaticism of the English missionaries. The penal and religious code of Pomaré II. was drawn out by Englishmen, who endeavoured to bestow British manners and customs on a people whose civilisation was so different from that of prudish Albion. It was a repetition of the marriage of the cold Saxon carp with the lascivious Maori rabbit. The result obtained may be summed up in two words, hypocrisy and drunkenness. In the chapter relating to the sexual passions of the Tahitian race, I shall more fully discuss the question of the influence of the Anglican priest, importer of Bibles, but also trafficker in gin. Let us also add the small and great pox, with which the European has presented the Maoris.

At the time when I arrived at Tahiti, the old Queen Pomaré had died, leaving the throne to her second son, who took the title of Pomaré V. To spite his wife, an English half-breed, Pomaré V. ceded his royal rights to France, and Tahiti has now become a French colony. Loti is quite correct in saying that from the death of Queen Pomaré dates the end of Tahiti, as far as concerns customs, local colour, and the strange charms of an island that the French navigator, de Bougainville, had christened New Cytherea.

**Habitations.** The Maori does not live in a dirty hut, like the Kanaka of New Caledonia, or the New Hebrides. His house is a large rectangular building,

a really airy cage, with bamboo walls hung with mats, and the roof covered with "tiles" made of the pandanus or the cocoa-palm leaf, and the roof ends in a verandah. The hut stands in the midst of a large enclosure, the property of the family, and under the shadow of cocoa-palms, bread-fruit trees, and mango trees. In the interior all is exquisitely clean.

**Baths.** The Maori race is exceedingly cleanly, and might give a lesson in this respect to many civilised Europeans. To bathe in cold spring water every day is a necessity to him, and in the shades of evening you may see in every pool of every brook,—which are numerous enough in the valleys,—couples of bathers playing joyously. I must have recourse to Loti again, to depict the grace and the charm of the Tahitian women bathing.

"Turning to the right through the underwood, we followed for half an hour the Apiré road, and then came to a large natural pool in the rock. Into this pool of Fataoua falls a cascade of delightfully cool running water. Here, all day long there is a numerous gathering; on the grass lie some of the fairest damsels of Papeete, who pass the hot tropical days in talking, singing, sleeping, or swimming and diving like gold fish. They go into the water dressed in their muslin tunic, which they still wear whilst they sleep after their bath, wet as it is,—like the Naiads of old. Sailors often come here to make the acquaintance of some of the girls."

**Food.** The food of the Tahitian is varied. Fish constitutes the main portion of the nourishment. It is often eaten raw with *laïoro*, a sauce composed of grated

cocoa-nut, fermented with sea-water boiled to evaporation. In this food there are two powerful aphrodisiacs, phosphorus, and sea salt. To this diet, the Maori adds poultry, and on grand occasions, pork. As vegetables he has the yam, the taro, and the sweet batata. He has also bread-fruit, which grows everywhere, and the *fai*, a kind of wild banana, can be found on the mountains. As dessert, he possesses every variety of tropical fruit;—oranges, bananas, mangoes, pine-apples, etc., which grow wild. All the blessings of heaven are showered upon this island, and man has nothing to do but take the trouble to live. I would ask the reader to remark how rich, abundant, and varied, this diet is. As we shall see a little later, it is not without its influence on the amorous vigour of the Tahitian.

**The Public Festivals of the Tahitians.** Every Saturday, after gathering the *fai* in the mountains, friends and neighbours assemble at a social gathering. Besides these private gatherings, there are celebrated, at certain periods of the year, in every district, grand public banquets, called *amuraa*. They are veritable Gargantuan feasts, and will bear comparison with our largest public banquets. I do not know of any writer who has ever dared to say that he saw a dinner of five hundred covers, laid in a village. Everybody sets to work. Yams, taros, *fais*, and *magori*, are heaped up in profusion; whole herds of pigs, and hundreds of fowls, are slaughtered, and roasted in the open air, in front of enormous fires.

**Costume.** The Tahitian Maori looks handsome in his simple and artistic costume, which consists of a white cotton shirt, or vest, falling loosely over a *parao*,—a

large piece of cotton stuff of a large pattern and bright colours, which is draped round the hips, and hangs as low as the middle of the calf of the leg, and replaces the hideous trousers of civilisation, introduced by the English. Dressed in this costume, the young Tané carries his head high, and his chest stuck out, with an easy, manly, and proud bearing.

The Vahinés wear the "*gaule*",—a long robe without any waist, fastened under the breasts, like the dress of the time of the Directory. On the head is a light "straw" hat, made of the fine fibres of the bamboo; the hair falls loosely on the shoulders, or often hangs down to the thighs, or is twisted into two long plaits which hang down the back, à la Swiss peasant maiden.

Tané and Vahiné are alike ignorant of the use of the shoe, that instrument of torture of civilised man, and their feet consequently are well formed, and the insteps as arched as those of the Andalusians. The Vahinés wear this simple toilet with ease and grace, and charm the eye by their lissom bearing, and coquettish air. On fête days, and the evenings of the *upa-upa*, the hat is replaced by the *reva-reva*, bows of transparent ribbon of a yellow green tint, made from the pith of the cocoa-palm. The Vahiné fixes in her hair the *tiarc miri*, a beautiful white flower, the scent of which is sweeter than the orange flower. Sometimes she perfumes her hair with powdered sandal wood, and crowns her head with a wreath of foliage interlaced with flowers. When she is thus attired, the dark daughter of Tahiti delights the eye, and captivates the senses. Unless a European is physically fitted to become the guardian of a seraglio, it would hardly be possible for him to resist the seductions of the Vahiné.

## CHAPTER XI.

*Moral characteristics of the Tahitians.—Marriages.—Woman's place amongst the Maoris.—Births.—The taboo.—Adopted children.—Songs.—The hymenical chant.—The upa-upa, or lascivious dance of the Tahitian women.—A upa-upa in the interior of the island.—Diseases.—Rapid extinction of the pure Maori race.*

**Moral Characteristics of the Tahitians.** I have spoken of the beauty of the Tahitians. I might also mention their physical strength, for the Tané is an athlete, as vigorous as he is handsome. Cook's sailors were easily overthrown at wrestling by the Tahitians, as Cook himself confessed, and yet it is well-known, that of all the European races, the Anglo-Saxon is that in which all species of physical exercise, especially wrestling and boxing, are most held in honour. Yet, with all his great physical strength, the Tahitian is mild, and good-natured. These qualities had led him to abolish cannibalism, before the island was discovered, and he spared the victims of the human sacrifices as much pain as possible, by killing them unexpectedly.

The old Tahitian was a bellicose warrior. European civilisation has made him peaceable, but nothing has altered his light, changeful character. The Tahitian is a real child, joyous and capricious; laughing one moment and weeping the next, without any reason. His head is full of folly, but his heart is sound. He has all the gay and careless nature of the Neapolitan lazzaroni, but he never uses the knife, as the Italian

does. Sun and fine weather make him gay and joyful; bad weather makes him sad and dreamy. All the dreams and fancies of imagination appeal to his nature. The cold, formal Protestant religion has not been able to remove his belief in superstitions, -- the last trace of the religion of his forefathers; he fears the solitude of the great woods, and the obscurity of night, for he is afraid of meeting the *Tupapan*, the shades or spirits of the dead. If his griefs are short but lively, his gaiety, on the other hand, is wild and contagious. Above all and before all, the Tahitian Maori loves pleasure.

**Marriages.** It is important to remark that the Tahitian priest, whose influence was formerly so considerable, never interfered in marriages, which at New Cytherea have always remained the manifestation of the formal wishes of the couple united, without any religious consecration. Cook describes, however, the Tahitian marriage ceremonies, as we shall see later on, when I come to speak of the ancient customs.

**Woman's Place in the Maori Race.** If the Tané does not purchase his wife, at least she was not his equal, amongst the old Tahitians. At table she did not eat along with her husband; she could not be a priestess; admission to the Maraé was forbidden to her. The daughters of the royal house could, however, inherit the throne. The Salic law has never been in force at Tahiti, but, on the contrary, descent is transmitted by the woman, the Tahitians considering, not without reason, that though a man was certain that he came out of his mother's womb, he was not sure who his male parent was, and the famous axiom of



Roman law, *Pater is est quem nuptiæ demonstrant* (The father is he whom marriage demonstrates to be so) has never been applied in Tahiti.

**Births.—The Taboo.** The mother of a newly-born infant became *taboo*. She might not touch anything with her hands during a period of two months, and other women had to feed her. Under these circumstances, one consequence of the *taboo* was to prevent the renewal of coition before the woman's organs of generation had returned to their normal condition. I have shown, in the case of the New Caledonian Kanaka, what serious disorders might result from commencing copulation too soon after parturition.

"An observer," says Frazer, 'Golden Bough' (vol. I, page 168), "who knows the Maoris well, states 'Tapu [taboo] is an awful weapon. I have seen a strong young man die the same day he was tapued; the victims die under it as though their strength ran out as water.'<sup>1</sup> A Maori chief's tinder-box was once the means of killing several persons; for having been lost by him, and found by some men who used it to light their pipes, they died of fright on learning to whom it had belonged. So, too, the garments of a high New Zealand chief will kill anyone else who wears them. A chief was observed by a missionary to throw down a precipice a blanket which he found too heavy to carry. Being asked by the missionary why he did not leave it on a tree for the use of a future traveller, the chief replied that 'it was the fear of its being taken by another which caused him to

<sup>1</sup> E. Tregear, "The Maoris of New Zealand," in *Journ. Anthropol. Inst.* XIX, 100.

throw it where he did, for if it were worn, his tapu' (*i.e.* his spiritual power communicated by contact to the blanket and through the blanket to the man) 'would kill the person.' <sup>1</sup>

"No wonder therefore that the savage should rank these human divinities amongst what he regards as the dangerous classes, and should impose exactly the same restraints upon the one as upon the other. For instance, those who have defiled themselves by touching a dead body are regarded by the Maoris as in a very dangerous state, and are sedulously shunned and isolated. But the taboos observed by and towards these defiled persons (*c.g.* they may not touch food with their hands, and the vessels used by them may not be used by other people) are identical with those observed by and towards sacred chiefs. <sup>2</sup> And, in general the prohibition to use the dress, vessels, etc., of certain persons and the effects supposed to follow an infraction of the rule are exactly the same whether the persons to whom the things belong are sacred or what we might call unclean and polluted. As the garments which have been touched by a sacred chief kill those who handle them, so do the things which have been touched by a menstruous woman. An Australian blackfellow, who discovered that his wife had lain on his blanket at her menstrual period, killed her and died of terror himself within a fortnight. <sup>3</sup> Hence Australian women at these times are forbidden under pain of death to touch anything that men

<sup>1</sup> R. Taylor, *Te Ika a Maui*; or, New Zealand and its inhabitants, p. 164.

<sup>2</sup> A. S. Thomson, *The Story of New Zealand*, I, 101 *sqq.*; *Old New Zealand*, by a Pakecha Maori, pp. 94, 104 *sqq.*

<sup>3</sup> *Journ. Anthropol. Inst.* IX, 458.

use. They are also secluded at child-birth, and all vessels used by them during their seclusion are burned.<sup>1</sup> Amongst some of the Indians of North America also women at menstruation are forbidden to touch men's utensils, which would be so defiled by their touch that their subsequent use would be attended by certain mischief or misfortune.<sup>2</sup> Amongst the Eskimo of Alaska no one will willingly drink out of the same cup or eat out of the same dish that has been used by a woman at her confinement, until it has been purified by certain incantations.<sup>3</sup> Amongst some of the Tinnah Indians of North America the dish out of which girls eat during their seclusion at puberty 'are used by no other person, and wholly devoted to their own use.'<sup>4</sup> Again amongst some Indian tribes of North America men who have slain enemies are considered to be in a state of uncleanness, and will not eat or drink out of any dish or smoke out of any pipe but their own for a considerable time after the slaughter, and no one will willingly use their dishes or pipes. They live in a kind of seclusion during this time, at the end of which all the dishes and pipes used by them during their seclusion are burned.<sup>5</sup> Amongst the Kafirs, boys at circumcision live secluded in a special hut, and when they are healed all the vessels

<sup>1</sup> W. Ridley, "Report on Australian Languages and Traditions," in *Journ. Anthropol. Inst.* II, 268.

<sup>2</sup> Alexander Mackenzie, *Voyages from Montreal through the Continent of North America*, CXXIII.

<sup>3</sup> *Report of the International Polar Expedition to Point Barrow, Alaska* (Washington, 1885), p. 46.

<sup>4</sup> "Customs of the New Caledonian Women," in *Journ. Anthropol. Inst.* VII, 206.

<sup>5</sup> S. Hearne, *A Journey from Prince of Wales's Fort in Hudson's Bay to the Northern Ocean*, p. 204 sq.

which they had used during their seclusion and the boyish mantles which they had hitherto worn are burned together with the hut.<sup>1</sup> When a young Indian brave is out on the war-path for the first time the vessels he eats and drinks out of must be touched by no one else."<sup>2</sup>

**Adopted Children.** The Maori Polynesian is almost the only human race in which the child, in the old legislation, rarely belonged to its progenitors. The adoption of children was extremely common amongst the old Tahitians, and has not yet disappeared from amongst their customs. It is one of the most curious customs of the race. Between the *Atua* (the natural father) and the *Atua Faanu* (the adoptive father) there was an almost incessant exchange of infants at the breast, and this exchange created between the two families a sort of quasi tie of relationship.

**Songs.—The Hymeneal Chant.** I heard the hymeneal chant for the first time in the salons of the Government House at Papeete. The chant was sung in the garden. The chorus was composed of seventy to eighty persons, seated in the Turkish fashion, in several rows, the women in front. A woman commenced, on a very high chest note, a lively and curious air; the other women repeated it in a rather low key, and the men formed the bass, whilst some of these latter, swaying their bodies backwards and forwards, uttered real groans.

<sup>1</sup> L. Alberti, *De Kaffers* (Amsterdam, 1810), p. 76 sq.; H. Lichtenstein, *Reisen im südlichen Afrika*, I, 427.

<sup>2</sup> *Narrative of the Captivity and Adventures of John Tanner* (London, 1830), p. 122.

The ensemble was perfect, and the voices astonishingly true. What a difference between this and the cries and howls, as of wild beasts, at a New Caledonian *pilon-pilon*. All the parts agreed in true harmony. It was a strange kind of music, but it was music. The Maoris sang as the Greeks doubtless did in the plays of Sophocles and Euripides. To fully understand the originality of the hymeneal chant, you ought to hear it when a bright moon is shedding its light on groups of women, excited by dancing the *upa-upa*.

**The Upa-upa.** On the evening of a fête day, or after the delights of a joyous feast, the *upa-upa* is generally danced. This lascivious dance shows the Tahitian in her true character. It is a national dance, and there is nothing that resembles it in any part of the world. It is performed at night, by the light of the moon, or *Hina*, the ancient female divinity of Tahitians, the silver rays of which light up the scene, under a transparent sky, in which the stars of the Southern Cross glitter like diamonds. There, under the shadow of the trees, and on the green carpet of a soft lawn, men and women dance wildly with infinite pleasure. In vain has British prudery sought to repress the license of the *upa-upa*. The young Queen Pomaré, when she was but sixteen, and the English divines sought to forbid her the *upa-upa*, replied by organising an enormous *upa-upa* in the island of Moorea, and before all her people, and simply clad in transparent lace, which the missionaries had given her, and which showed the shape of her royal form, performed this most lascivious dance.

I must have recourse once more to the pen of Loti

to make the reader understand the nature of this dance.

“Every evening the wild scene was renewed. When night fell, the Tahitian girls decked their heads with the brightest flowers; the hurried strokes of the tam-tam called them to the *upa-upa*, and thither they ran, their locks dishevelled, their bodies hardly covered by their muslin tunics, and the maddening lascivious dance often lasted till the morning. The Tahitian women clapped their hands, and accompanied the tam-tam with a song, sung in chorus, to a fast and frenzied tune. Each of them in turn executed a figure. The steps and the music were slow at first, but grew faster till they attained a delirium, and when the girl dancing was worn out, and stopped suddenly at a loud bang on the drum, another darted into her place, and surpassed her in immodesty and frenzy. The girls of Pomotou formed other, and wilder, groups, and rivalled those of Tahiti. Crowned with curious wreaths of the datura, wild as mad women, they danced to a more jerky and wilder rhythm, but in a manner so charming, that, between the two, one did not know which to prefer.”

At present the *upa-upa*, as danced at Papeete, has lost a good deal of its original character, and has almost become an imitation of the *chahut* of Bullier. But in the interior it has still retained its original form, and has been thus described by the traveller, Desfontaines, who, more fortunate than I, was able to make the tour of the island.

“After lunch, a number of the young Tahitian girls, crowned with roses, and with their hair unloosed, came and formed a circle under the trees, squatting, in the Oriental fashion, on the grass. One of them possessed

an accordion; we were about to assist at a *upa-upa*, a kind of lascivious dance, accompanied by songs. Hardly had the accordion uttered the first notes, than the singing began, to a lively and rapid air, and at this moment the faces of the dancers seemed suddenly to be lighted up; in their eyes, and in their smiles, there appeared an indescribable expression, which illuminated their faces with a look that seemed almost divine; they appeared to no longer belong to the earth. The head was inclined, and thrown slightly backwards, the body swayed, the elbows struck the sides in time with the air, with movements which resembled tremblings, or the light beating of wings, the lower limbs rose and fell according to the rhythm, and thus they danced before us. And when they had finished the verse, which ended with a long, high note, they stopped in their dance, and the expression suddenly died out of their faces; it was difficult to believe that they were the same women. Then one of them turned towards me in the most disdainful manner, and said in a tone of command which admitted of no reply, 'Frenchman, bring us some beer.' The woman of this country is a wild animal of far too charming a kind to be refused a request, so I hastened to offer them some drink. Without loss of time, they passed round the ring, glasses filled with beer or rum, and which they emptied at a single draught. Then, transforming themselves anew into ethereal beings, they began a second verse, which finished in the same manner with a sudden stop, and another demand of, 'Frenchman, more beer.' Songs and dances thus alternated with libations, without the least respite. The excitement reached its height. Amidst these gardens of cocoa-palms, these young and beauteous damsels,

in their light garments, with their beautiful black hair crowned with wreaths of roses, resembled Nymphs engaged in their voluptuous sports, and intoxicated with the exuberance of love. This was the time for us to slip away, for the dance would soon degenerate into orgies. We left the spot, being anxious to carry away, unchanged, the memory of this never to be forgotten vision."

**Diseases.—Rapid Extinction of the Pure Maori Race.** Before the discovery of the island, the principal diseases were rheumatic pains, generally caused by excessive bathing in cold water, and elephantiasis,—a disease derived from the Black race. On the other hand, since so-called modern civilisation has established a footing in the island, gin, the two poxes, and more especially phthisis, have caused enormous ravages. The royal family of Pomaré,—a race of giants, remarkable for their strength and beauty,—has almost entirely died out. In Cook's time, the island possessed a population of more than a hundred thousand inhabitants; at present, there are not ten thousand. If contact with the White race would quickly rid humanity of the cannibals of New Caledonia and the New Hebrides, that would be a benefit, but we must be allowed to deplore the extinction of the mild, good-tempered Maori race. It lived so happily in its terrestrial paradise before the arrival of the Europeans. There was hardly any work to be done, no moral troubles, free love, and every kind of pleasure. What have we given it in exchange? Alcohol, small-pox, and consumption, a terrible trinity alone,—to say nothing of drunkenness and hypocrisy. In a few years' time there will be (with some few exceptions) no Tahitians of pure breed left in New Cytherea,



What will the half-breed race, the cross between the European and the Vahiné, be like? Will it possess the moral qualities of the father, and the physical qualities of the Maori race? That is a question that the future alone can answer.

## CHAPTER XII.

*Importance of sexual intercourse to the Maoris.—Love the principal occupation of the race.—Manners of the former inhabitants of New Cytherea.—Public offerings to Venus.—Opinions of Cook and de Bougainville on the debauchery of the Tahitians.—Good Friday in Lancashire.—Timorodée, the lascivious dance.—Sacred orgies and erotic festivals.—Ancient rites.—The ancient Peruvians.—The sect of the Nicolites.—The aborigines of Australia.—The Hawaiian Hula-Hula.—The West African Negroes.—The South American Puri.—Christian festivals.—New Britain Islands.—Esthonia.—Marriage amongst the Tahitians.—Circumcision and tattooing.—Tattooing on women.—The sect of the Arrioyos, amongst whom woman is in common.—The happy life of the Tahitians.—The day's life of a Vahiné at Papeete.—Jealousy of the present race of Tahitians.—Tahitian hospitality.—The true character of the Vahiné.—Marriage after trial.—“If thee tak, I tak thee”.—The “Come Nights”.—The Philippine Islands.*

### **Love is the Principal Occupation of the Race.**

The *dolce farniente* in which men and women pass their day, the easiness of an existence which is almost devoid of material wants, the fact that family cares are almost unknown to this people, the last representatives of the age of gold of humanity, all combine to leave them the leisure necessary for consecrating all their nights to love.

Before studying the Tahitian as he now is, let us throw a backward glance at the manners of New Cytherea at the time of its discovery by the European navigators.

**Manners of the Ancient Inhabitants of New Cytherea.** In order to well understand the influence of "cant" and British mock-modesty on the present manners of the Tahitians, we must glance at the cynically frank and free manners of their ancestors at the time of the discovery of the island. What most especially struck the navigators of the eighteenth century, was the freedom with which the affairs of love were performed in open daylight, instead of in the obscurity and mystery of night. This led them to declare that the Tahitians were not jealous of their wives, because they offered them to strangers, and that the women had not preserved that natural instinct of modesty which is found almost everywhere. The Tahitians, after having listened to the Anglican divine service, showed Cook and his companions a ceremony of quite another kind, and which must have rather startled British cant.

**Public Offerings to Venus.** "A young man six feet in height, and a young girl of eleven or twelve years of age, sacrificed to Venus before several of our men, and a number of the natives, without attaching any idea of indecency to their action, but, on the contrary, seemed to imagine that they were merely conforming to one of the customs of the country. Amongst the spectators there were several women of high rank, and notably Oberea, the Queen of the island, who may be said to have presided over the ceremony, for she gave the young girl instructions how to play her part, but though the girl was very young she did not appear to need instructing."

Let us listen also to what de Bougainville, who has bestowed upon Tahiti the apt and pretty epithet of New Cytherea, has to say on the same subject.

"Every day our men walked about unarmed, either singly or in twos or threes: they were invited into the huts and provided with food. But the hospitality of the master of the house was seldom confined to the offer of a slight repast; they also offered young girls.<sup>1</sup> The hut was instantly filled by a crowd of men and women, curious to watch the proceedings, and who formed a ring round the altar on which the young victim to hospitable duty was to be sacrificed. The ground was covered with flowers and foliage, and the musicians sang to the strains of the flute a hymn of rejoicing. Venus is the goddess of their hospitality; her worship permits no mystery, and each act in her honour is a national feast; they were greatly surprised that we, on our side, showed any embarrassment."

We may note how differently the facts are related by the two celebrated navigators. Cook, the English-

<sup>1</sup> Compare Sir R. F. Burton on the Krumen: "As regards morality, in its limited sense, the Krumen are not bright in the scale of creation. Adultery is punished, it is true, by a fine, and in the case of a wealthy or powerful man, there may be a 'great palaver.' The European stranger, however, travelling in their country is expected to patronise their wives and daughters, and these unconscious followers of Lycurgus and Cato feel hurt, as if dishonoured, by his refusing to gratify them. The custom is very prevalent along this coast. At Gaboon, perhaps, it reaches the acme; there a man will in one breath offer the choice between his wife, sister, and daughter. The women of course do as they are bidden by the men, and they consider all familiarity with a White man a high honour." Dr. Livingstone, chap. 25, asserts, "I have heard women speaking in admiration of a White man, because he was pure and never was guilty of any secret immorality." This is amongst the Makolokos: he would have heard them speak in anything but an admiring way about continence in these regions. *Wanderings in West Africa from Liverpool to Fernando Po*, Lond. 1863, vol. II, p. 24.

man, mentions the offering to Venus, but says nothing about his own men. De Bougainville, more frankly, declares that the Frenchmen showed some embarrassment at being called upon to thus perform in public, but he does not, from false modesty, deny that some of the sailors (probably Provençals who are naturally lewd and reckless) did commit such acts *coram populo*.

Let us, however, return to Cook's account. "It cannot be supposed that these people can much esteem chastity; men offer to strangers their sisters or their daughters, out of civility, or as a return for some service, and conjugal infidelity, even in the woman, is only punished by a few hard words, or some light blows. License and lust are carried to a degree that no nation in the history of the world, from the creation until now, has ever attained, and which it is impossible to imagine."

Cook wrote the preceding lines after his first voyage; on the second visit he was less severe in his opinion of the lewdness of the Tahitians. "However," he says, "those who have represented all the women of Tahiti and the Society Islands as ready to grant the greatest favours to all those who would pay them, have been very unjust to them; it is a mistake. It is as difficult in this country as it is in any other, to have commerce with married women of a certain rank, and even with those who are not, except the women of the common people, and amongst these last there are many who are chaste. Certainly there are prostitutes, as there are everywhere else, and the number of them is perhaps greater than usual, and such were the women who came on board our ships, or into the camp which we had established on the coast. And as these women mix freely with the chaste ones, and

with women of the highest rank, one is at first tempted to believe that they are all of the same sort, and that there is no difference between them except that of price. But, it must be confessed, that a prostitute does not seem to them to commit any fault which would cause her to lose the esteem or the companionship of her fellow countrywomen." <sup>1</sup>

**Good Friday in Lancashire.** <sup>2</sup> Some five-and-thirty years ago, on Good Friday, if the weather was at all favourable, a strange sight could be witnessed at any of the steam-ferry landing-stages along the quays of Liverpool. There were congregated motley crowds of men and women, mostly young, laughing, joking, and making fun in broad Lancashire dialect of the serious God-abiding folks passing by on their honest way to Church or Chapel, much to the latters' discomfiture and abomination.

But whence came these crowds and what was their destination?

They were Lancashire operatives with their wives, and they were waiting for steamboats to convey them to Eastham, some five or six miles higher up on the other side of the Mersey, where the river widens out into an estuary of considerable extent. The purpose of their trip was to have an "outing",—but a "Good Friday outing",—one of an altogether peculiar kind.

On arriving at Eastham, they formed into numerous groups and settled into comfortable nooks to enjoy the contents of their provision baskets, which they washed down with copious draughts of ale. Then there was

<sup>1</sup> For comparison with these customs, see the Excursus to present chapter, "Marriage after Trial."

<sup>2</sup> This account was sent to us by an old Lancashire resident.

dancing and games at hide and seek, and blind-man's buff, after which, well primed with fun and whiskey, they disappeared by couples into the neighbouring brushwood; Eastham at that time was a wild region of little sand hills covered with sparse thickets, the only inhabitants being rabbits, to which the place was a perfect paradise. To anyone wandering through the brushwood, a strange sight was now disclosed; nearly every bush sheltered some couple actively engaged in amorous conversation on the soft sand. Sometimes their legs only protruded from the protecting bush, sometimes, a little more of their persons, but their lively motions left no room for doubt as to the nature of their occupations.

These were all married couples, who believed that copulation in the open air on Good Friday would ensure them the birth of a boy during the year.

It is conjectured that this superstition dates back to the first invasion by the then heathen Anglo-Saxons and that it may be referred to the cult of the Scandinavian Venus, the goddess Freya, whose name appears in Friday.

**The Lascivious Dance, Timorodée.** "Amongst the amusements of these islanders, there is a dance called *Timorodée*, which is performed by young girls, whenever eight or ten of them meet together. This dance consists of postures and gestures which are extremely lascivious, but to which children are accustomed from their earliest years; moreover, it is accompanied by words which plainly express lewdness. The Tahitians keep time as exactly as our best theatrical dancers in Europe. These amusements, which are permitted to the young girl, are forbidden to her as

soon as she has become a woman; she can then practise for herself the lessons, and realise the symbols, of the dance."

**Sacred Orgies and Erotic Festivals.** My old friend, Dr. Ploss, has dwelt upon these with great wealth of detail:—Before terminating our observations concerning prostitution, we must once more refer to the delivery of women to this infamy as it was customary at certain festivals among various nations. It was often on the occasion of festivals of their divinities, which were connected with religious orgies, in other cases there were erotic feasts of profane nature, during which by special exemption the usually existing bounds of morals and honour were left aside, and the otherwise strictly forbidden extra-nuptial sexual intercourse was accepted and tolerated, and indeed sometimes ordered.

**Ancient Rites.** During the festivals of *Isis*, the *Pascht*, in ancient Egypt, the most fearful licentiousness reigned. It was the same in Byblos at the funeral rites of *Adonis*; and on these occasions the women who refused to abandon their bodies on that particular day in the temple of *Aphrodité*, were subjected to the punishment of having their hair cut off.

The festival of the *Bona Dea* in Rome was principally celebrated by the women. As Juvenal has recorded, it degenerated into the wildest orgies, in which ladies of the highest rank were not ashamed to have intercourse with the lowest people.

Similar things are reported from other centres of culture. Stoll<sup>1</sup> tells us for instance that in ancient

<sup>1</sup> Stoll (O.), *Ethnog.* v. Guatemala.



Guatemala on the days of the grand sacrifice there were great rejoicings.

"The bounds of modesty ceased to exist, inebriated individuals abandoned themselves without choice to sexual depravity with their daughters, sisters, mothers and concubines, and even little children of from six to seven years old were not spared."

**The Ancient Peruvians.** Von Tschudi,<sup>1</sup> speaking of the ancient Peruvians, says:

"In the month of December, that is at the approaching moment of the ripening of the fruit *Pal'tay* or *Pal'ta*, the participators in the festival prepare for it by a five days' fast, that is to say, abstinence from salt, *utsu* (chilies, *capsicum spec.*) and from female intercourse. On the day fixed for the beginning of the festival the men and women assemble at a certain place among the gardens, all of them stark naked. At a signal they all start off on a race to a distant hillock. Each man who overtakes a woman on the road immediately takes advantage of the occasion then and there to copulate with her. This festival is continued during six days and six nights."

This account was taken from an extremely rare document, a *Carta pastoral de exortacion é instruccion*, fol. 47. from Don Pedro de Villagomez, archbishop of Lima, who says that this festival is called *Akhataymita*.

**The Sect of the Nicolites.** Here we have to do with heathen folks; but similar things have been seen in Christendom. For instance, in the fourth century the sect of the Nicolites, who thought it to be a reli-

<sup>1</sup> Tschudi, Beitr. über Peru. Denkschr. der K. Acad. der Wissensch., Wien, 1891, Vol. XXXIX, p. 214.

religious duty to put aside every feeling of modesty and to consider every form of sensual depravity right and holy (Lombroso). Similar opinions were defended by the disciples of Karpocrates and Epiphanius, as well as by the sects of the *Kanaites*, the *Adamites* and the *Picards*, and also, at the end of the 14th century, the *Turlupins*. For further details see Lombroso.<sup>1</sup>

But even up to the present moment such sexual depravations, pretended for the glory of God, have found enthusiastic disciples. This is to be seen in the description given by Dixon in his "Spiritual Brides" of certain bigotted religious sects; it is also to be seen in the religious service in Eva van Buttler and her similars, and is proved lastly by the judicial enquiries instituted in Russia concerning the members of the Skopzi sect.

**The Aborigines of Australia.** As it has been already mentioned, there are not only religious festivals to which are added such orgies, there have been and are still feasts celebrated of a profane character, in which the sexual connection between man and woman is either represented in pantomime or is really and naturally operated. For instance, Müller<sup>2</sup> relates the following concerning the Australian aborigines:

"It is remarkable and reminds one of the animal condition of the native Australian that marriage and copulation are generally accomplished during the warm season, when nature furnishes the necessary food in abundance and the body is therefore more disposed for sensual enjoyment. Among some tribes, the Watschandies for instance, marriage takes place in the

<sup>1</sup> Lombroso, *Anthropol. Studien*, Hamburg, 1894.

<sup>2</sup> Müller, *Allgem. Ethnogr.*, Wien, 1873, p. 293-300.

warm season and is the occasion of a special festival, called Kaaro. This is celebrated at the first new moon after the yams have become ripe, and is inaugurated by the men with an eating and drinking bout. For this purpose the men smear themselves all over with wallaby grease and ashes, and then execute an extremely obscene dance by moonlight roundabout a pit, which is surrounded by bushes. This pit and bushes is supposed to represent the cunnus, of which they present the shape, and the spears brandished by the men represent the mentulæ. The men jump in wild and savage bounds expressive of their lust around the pit, into which they finally cast their spears, singing at the same time the following song in keeping with the obscene nature of the occasion:

“Pulli nira, pulli nira,  
Pulli nira, Wataka”  
(*Non fossa, non fossa,*  
*Non fossa sed cunnus !*)

**The Hawaiian Hula-Hula.** In the island of Hawai the natives have an extremely lascivious dance which they call *Hula-Hula*.

“First of all the dancers of both sexes, as well as the musicians, are seated in double rank on the ground with their legs crossed, and they alternately rise and sit down to the cadence of a chorus, whereby they first of all slowly and then quicker and at last very passionately agitate the upper part of their bodies, waving their arms to and fro and shaking little calabashes in which are pebbles which rattle, so that they make a most tremendous noise. The melody is far more complicated than in that of the Haka dance of the Maoris of New Zealand or than the Meke-Meke

of the Viti Islands. The two female dancers wear a peculiar ornament round their ankles, a sort of bodice and raised frock; formerly the costume was limited to a frock which could be easily lifted up. When the dance has lasted a little time they spring about wildly and with savage cries and exclamations make the most indecent movements with their hind-quarters. The native spectators participate most enthusiastically in the amusement, laugh very heartily and imitate the same obscene movements of the hind-quarters."

**The West African Negroes.** Staff-surgeon Wolff,<sup>1</sup> speaking of the amusements of the Negroes in the Congo territory (West Africa), says:

"The dance here consists mainly in thrusting the hind-quarters backwards and forwards as quickly as possible, they and the women posted opposite to each other, advancing and retreating alternately, at last taking hold of each other. In this position they remain for a moment still, and then recommence the previous backward and forward movements. In many of the Mandinga villages during the embrace they make the most unequivocal motions, after which they hold each for some time still embraced, as if exhausted."

**The South American Puri.** Spix and v. Martius<sup>2</sup> had occasion to observe in the darkness of the evening a dance of the Puri in South America, in the second part of which the women began to give a rapid

<sup>1</sup> Wolff, *Verhandl. der Ges. f. Erdkunde zu Berlin*, Bd. 13, 1886, p. 48, 49, 55, 56.

<sup>2</sup> Spix und v. Martius, *Reise nach Brasilien*.

rotary motion to their pelvis, thrusting it alternately forward and backward. The men also thrust the middle of their body forward, but forward only.

That such lust exciting dances, among people who attach but slight value to maiden chastity, should soon lead to acts, cannot be a source of astonishment, and Kulischer<sup>1</sup> is of opinion that there is herein a sort of elective choice. He cites a number of examples, which tend to confirm his opinion. Among others the following:

"The making of a choice by the women, and the attention they pay to the exterior appearance of the men, is clearly noticeable in one of the Kaffir dances. In these, says de Albertis, any number of men, usually naked, place themselves in close line together, each with his right arm lifted, holding a war club, and with the left arm holding his next man. Close behind the men stand a line of women, but whose arms are not entwined. They continue hopping in the air and with both feet and without ever changing, while the women are seen to make a sort of cramp-like movement of the entire body, consisting principally in a backward and forward bending of the shoulders combined with a movement of the head. From time to time the latter go round about the men, following one another at a very slow pace, and then re-occupy their first position. During all this they are careful to give themselves a most modest appearance particularly by lowering their eyes. But the real object of this lowering of the eyes of the women, while inspecting the men as they stand in rank, is easy enough to divine."

<sup>1</sup> Kulischer, *Zeitschr. f. Ethnol.*, Berlin, 1876.

**Christian Festivals.** <sup>1</sup> But in Christendom also there have been festivals, in which modesty was not one whit more respected than it is by these savages. It was particularly the Asses' and Fools'-feasts, and also the Church commemorations and Processions which led to the most shameless debauchery. There were certain dances that were not in best repute. As Prætorius <sup>2</sup> says, speaking of the Giallarda dance :

"Besides such a roundabout dance was accompanied by shameful obscene gestures and indecent motions." Kulischer <sup>3</sup> quotes a sermon by Spangenberg to the following effect :

"God preserve all pious souls from such maidens, who take delight in the dance at eventide and gladly allow themselves to be spun round and immodestly kissed and seized hold of. There can indeed be nothing good in them; they only excite each other to impudicity, and feather Satan's darts. At such dances many a woman has lost her honour and good fame. There many a maiden has learnt that it would have been better had she never known them. To sum up, there is naught honourable nor godly thereby."

As has been remarked the Fools'-feasts were the occasion of the grossest indecencies. The parody, of mass, used to be performed in the church, the actors being masked and in grotesque costumes, while gambling and dicing went on and ribald songs were sung. Dulaure <sup>4</sup> says: "After mass, there were renewed acts of extravagance and of impiety. The priests, mixed up with the population of both sexes, running about;

<sup>1</sup> *Vide* Lombroso, *loc. cit.*

<sup>2</sup> Prætorius, *Gestriegelte Rocken-Philosophia*, Chemnitz, 1707, cap. 36.

<sup>3</sup> Kulischer, M., *Zeitschr. f. Ethnol.* Berlin, 1876.

<sup>4</sup> Dulaure, J. A., *Culte du Phallus*, Paris, 1885, p. 96.

exciting each other to the most licentious acts that an unbridled imagination could suggest. No longer any shame or modesty; no barrier opposed this outbreak of folly and passion. In the midst of the tumult, of blasphemies and dissolute songs, some were seen to divest themselves entirely of their clothes, others abandoning themselves to the most shameful libertinism. Then the disorder was continued in the street. The most debauched among the seculars mingled with the clergy, and disguised as monks and nuns, performed lascive movements, taking all the postures of the most unbridled profligacy."

Quite similar monstrosities at the Asses' feasts. They throw a very curious light upon the moral conditions of mediæval Europe.

**New Britain Islands.** According to Weisser<sup>1</sup> the young maidens in the New Britain Islands are guarded with jealousy, and they are not allowed any communication whatever with the young men in the village; but on certain evenings a loud-sounding drum is heard in the bush, upon which they are allowed to go there to meet together with the youths.

According to other information concerning the same group of islands, Weisser seems to have made a mistake. This account says that in New Britain any woman without living relations may give herself to whomsoever she likes; but should she be killed, the tribe is not held bound to avenge her death. If a man marries her, she has the same rights as the other wives. If her father and mother are still living, their consent is necessary if she wishes to become a prostitute, which consent is often given. Otherwise the woman

<sup>1</sup> Weisser, *Zeitschr. f. Ethnol.*, 1885, XVII.

runs the risk of being killed by anyone of her relations, because she may have been destined to become the wife of an important man or have already been bought by a chief. On certain nights a drum is beaten, at sound of which all the prostitutes run into the forest and are there hunted by the young men. This is called "Lu-Lu", an expression which either relates to the women themselves or to something connected with this custom.

**Esthonia.** Kreutzwald says, concerning the inhabitants of Esthonia, that in the supplement to the Revel Esthonian Almanac for 1840, it is related that about 60 years ago thousands of people used to congregate on the eve of Saint John's festival (24th June) around the ruins of an ancient church where they lighted a votive fire into which they cast fire offerings. Women that were barren danced naked round the ruins, others gave themselves up to eating and drinking, while the youths and maidens amused themselves in the woods doing many naughty things.<sup>1</sup>

"Although we no longer meet with untrammelled intercourse between young people of both sexes, we may yet," thinks Dr. Ploss, "from an ethnographical point of view consider it as an echo of ancient days, when we find that in spite of all decency and modesty in words, on certain occasions youths and girls come together, and the most immodest and indecent things are allowed to be freely said and done to the great amusement of all parties.

"Even to-day these evil customs have not died out from amongst us, particularly in the country, and it is usually on a marriage evening that they take place,

<sup>1</sup> Kreutzwald, Fr. H., *Der Ehsten Gebräuche*, Petersburg, 1854.



whereas formerly in the Middle Ages, even in the best society, when the young couple were taken home, they were not spared the most abominably indecent jokes and sallies. It may be added that in the *Spinnstuben* (common spinning rooms in German villages) the conversation and songs are not always strictly moral. Vambéry<sup>1</sup> relates something similar of one of the Turkestan tribes, the Kumuken, in Western Asia, as he says:

“Among the games of the Kumuken must be counted the *Südjün-Tadjak*, that is to say Love-stick, which is usually played by unmarried people on the occasion of a marriage, and in which enamoured couples strike each other with a stick on the shoulder, exchanging at the same time a partly sarcastic and partly erotic dialogue.”

**Marriage amongst the Tahitians.** “It appears,” says Cook, “that marriage at Tahiti is but an agreement between the man and the woman, in which the priests do not interfere; the couple, however, does observe certain ceremonies. The bridegroom sits by the side of his wife, and takes her hand in his. He is accompanied by ten or twelve persons, the greater number of whom are women, who sing a monotonous chant; the bride and bridegroom make some short responses; then they have brought to them some food, of which the husband offers part to his wife, and she, in her turn, offers some to him. This action is accompanied by certain words, and then they both go to bathe in the river. When a marriage is made, both parties perform the conditions, but sometimes they separate by common consent, and, in that case, the

<sup>1</sup> Vambéry, *Das Turkenvolk in Ethnogr. Beziehungen*, &c., Leipzig, 1885.

divorce is performed as easily as the marriage was made."

**Circumcision and Tattooing.** "The priests derive no income from their flock for the nuptial ceremony, but there are two other ceremonies by which they gain considerable sums. The one is circumcision, and the other, tattooing. These people have adopted circumcision from no other motive than that of cleanliness. The operation cannot be called circumcision, properly speaking, as they do not make a circular amputation of the foreskin; they only slit it across the upper part to prevent it from covering the gland."

A learned friend of mine in the Berlin "Journal of Ethnography" has already dealt with this subject. I transcribe his remarks.<sup>1</sup> "Tattooing among the Pelau islanders is much less developed than in Japan, and nothing approaching to the majority of the men are now tattooed, though in former times the custom generally prevailed. The reason for this decrease in the practice was accounted for to me on the ground of the many serious maladies and even cases of death resulting from the operation of too extended tattooing. I have not heard the same complaint made either in Japan or in Samoa, where the natives are tattooed all over. Here, such things as serious illness or still less mortal effects subsequent to tattooing were said to be of very rare occurrence. But, as the natives of Pelau are great amateurs of tattoo ornamentation, and greatly admire a rich skin embellishment of the kind (such as may be seen in Japan, in Uleaï, and neighbouring islands), and as they are far from having weak constitutions compared with other Pacific islanders (the

<sup>1</sup> *Zeitschrift für Ethnologie*, Berlin, 1878, 80, p. 107.

Japanese for instance), there would evidently seem to be here a sort of idiosyncrasy."

**Tattooing on Women.** "In Pelau the women are more tattooed than the men. On adult women it is to be seen on the dorsal side of the hands, also up to about the middle of the fore-arms, particularly on the outside, the *mons veneris* is covered with arabesques, and with all sorts of almost continuous designs, while the exterior sides of the legs, from the *trochanter major* down to the exterior *malleolus*, is tattooed with a series of crosses, stars, dots and simple zig-zag lines. The tattooing of the *mons veneris* is not undertaken until after the first menstruation. The front part of the exterior labia is also tattooed. -The tattooing on this part is probably the reason for the practice of depilating all the hairs from the pubes of women. The operation, in this case very painful, is, I was assured, finished in an afternoon. -Wishing to see this tattooing, I prevailed upon several young girls to strip off together their 'Kariut', or garment made of pandanus leaves, and was at once reminded of what Costanti says of the tattooed bodies of the Suliotes: 'their aspect does not in the least provoke a feeling of shame.' At first view it seemed to me as if the girls wore a triangular piece of stuff over their pubes." <sup>1</sup>

<sup>1</sup> The damsels in question, after assuring themselves that none of their men could see us, made no difficulty whatever in complying with my desire. - It would also seem that in Pelau there is no shame attached to the exhibition of the naked body (except in certain positions). I have constantly seen men stark naked working or walking about, without in the least troubling themselves about passers-by. But among all of them the long prepuce entirely covered the gland, and I was told that the presenting to view of the *glans penis* was alone considered indecent, that is to say "Mogull" or "Taboo" in Polynesian,

**The Sect of the Arrioyo** (Woman in common).

"A considerable number of the Tahitians, of both sexes, form singular societies, wherein all the women are common to all the men. This arrangement affords them a perpetual variety in their pleasures; which variety it seems they so much need, that the same man and woman rarely live together for more than two or three days. These societies are known by the name of *Arrioy*; those who belong to them hold meetings at which the other islanders are not present. The men amuse themselves with wrestling, and the women dance the *Timorodé* in order to excite in themselves desires, which, it is said, they satisfy upon the spot. Nor is this all; if one of the women becomes pregnant, which happens much more rarely than if each woman lived with one man only, the infant is strangled as soon as born, in order that it may not embarrass the father, or interrupt the pleasures of the abominable prostitution of the mother. Sometimes, however, it happens that the mother experiences that feeling which nature implants in the breasts of all animals which bring forth young, and the maternal instinct then overcomes the passions which had led her into this society. But even in this case, she is not allowed to preserve the child alive, unless she can find one of the men who will declare that the child is his, and adopt it. This will save the infant's life, but the man and woman, being regarded as devoted solely to each other, are driven out of the community, and lose all rights to enjoy the privileges and pleasures of the Arrioyo.

"No people should be charged on imperfect evidence with such horrible and strange practices, but I have convincing proofs of the truth of the account I have

given. The Tahitians so far from regarding it as a disgrace to belong to this society, are quite proud of it, and deem it a great distinction. We were shown several persons who were members of an Arrioy, and we questioned them on the subject, and received direct from their mouths, the details that I have just given. Many of the natives confessed to us that they were affiliated to one of these abominable associations, and that many of their children had been put to death."

As will be seen from the foregoing extract, the Tahitians long ago discovered the theory of free love, and free woman, which certain modern philosophers talk so much about. It may reasonably be supposed that this sect of Arrioyes gave the Chevalier Andréa de Nericiat, an erotic writer of the 18th Century, the idea of his famous "Society of Aphrodité", in which woman was common to all the men, though he placed the seat of the Society at Paris.

The sect of the Arrioyes has long ceased to exist at Tahiti, the English missionaries having caused it to be suppressed by Pomaré II., when he was converted to Protestantism.

**The Happy Life of the Tahitians.** Modern civilisation has not been able to change the Tahitian race. If in the present day the Tahitian does not openly perform the acts of love, as his ancestors did, sexual lusts still form the sole object of his thoughts. He has simply become more of a hypocrite, but at bottom he is what he has been. The accounts of modern travellers leave no doubt on this point. The people of the Saxon and Semitic races say, "Business first and pleasure after," but pleasure—sexual—is the sole occupation of the Tahitian.

Paul Branda, in his *Lettres d'un Marin*, thus depicts the life of the Tahitians.

"Nature seems to have created the Tahitian woman for nothing else but pleasure. She is not pretty, but her charm lies in her languid pose, and her graceful form; she breathes voluptuousness out of every pore. But,—as is but too clearly seen,—we were not put into the world for pleasure only, and he or she who seeks pleasure finds death. This graceful, artistic, idle race will soon disappear. There is no place for it in this world of business, science, and work. During the last five days I have travelled about a good deal. I will not say that the Tahitian women do nothing, but I will simply state that I have never seen them doing anything. In the town, they lounge through the streets, laughing and talking amongst themselves, or with the young men; in the country, they bathe and dive like Naiads, and then, with their long hair still dripping with water, they lie on the grass on the banks of the brooks, in lascivious attitudes, and gracefully smoke cigarettes, or they stroll about making wreaths of the yellow flowers of the *bourao*s, or cutting yellow stars from the golden fruit of the pandanus."

Charrier, the traveller, in his interesting work on Tahiti, also describes the present life of the Tahitians.

"The Tahitian, though richly endowed by nature with physical and muscular strength, shows a marked repugnance for all kinds of labour. Having few wants to satisfy, he does not feel the necessity of working; besides which the foreigner never refuses the Vahinés the little luxuries which they require.

"You can never get a Tahitian to undertake any cultivation of the ground, or perform any work that is ordered. As to his intelligence, his mental gifts are

on a par with his bodily ones, but he never uses them except to gain the favours of the Vahinés, or to detect the business tricks of the Europeans. We remember an instance in which a midshipman had promised a native a gold ring in return for some services he had performed, but the ring he did give was copper-gilt. He had, however, not reckoned upon the exquisitely fine sense of smell of the Tahitian, who having put it to his nose, quickly detected the copper. As to the women they have preserved to the present day a sort of soft laziness, and Olympian carelessness. Dreaminess, a stroll, a siesta, a dance, a few songs, and a bath,—these form their principal occupations.”

### **A Day of the Life of a Vahiné at Papeete.**

The Tahitian women pass their existence in playing and laughing, like the nymphs of Calypso's island; but unfortunately they add to these amusements, cards, tobacco, and beer, which European civilisation has brought them.

“In the morning, the Tahitian women who inhabit Papeete and the environs, after having made their purchases of fish and fruit, assemble at the market round the tables, where the Chinese sell them tea, coffee, butter, cakes, etc. Then they return home to take their principal meal, which they eat about eleven o'clock, and which is prepared by the men or the old women. As soon as it is finished, and the scraps given to the domestic animals, numbers of which wander round the house, the women attend to their toilet. The mats are then spread, and they take their siesta, the invariable custom throughout the tropics, and which lasts about two hours. Then, still reclining, but in a circle, they play cards,—an amusement of which Tahitian

women are extremely fond; a cigarette rolled in a long leaf of the pandanus passes from mouth to mouth, and each Vahiné takes two or three whiffs, and leisurely breathes out the smoke through her nostrils. Those who do not care for écarté or poker, tittle-tattle about the incidents of last night's dance, or hum native songs to an accompaniment on the accordion or jew's harp. In the evening, if there is no *upa-upa*, or band, they meet in 'Little Poland Street', one of the principal streets of the capital, and the usual promenade. There they walk about in pairs, a sailor's hat, surrounded with wreaths of flowers and odorous plants, on their head, holding with one hand the little finger of their companion, and with the other gracefully raising the train of their long robe of white, pink, or blue muslin, and thus they stroll up and down, humming national airs. The youth of the Tahitian woman is passed in a continual fête. Alas! time has destroyed all their pleasures. Poor Vahiné! she must say farewell to the *upa-upa*, the hymeneal chant, and the long, idle reveries!"

### **Jealousy of the Tahitian in the Present Day.**

The inhabitants of New Cytherea no longer offer their wives to the European stranger. The Tahitian of the present day is as jealous of his wife as any other man can be. I am speaking of the native of the interior, and not of the native of Papeete, who has been corrupted by contact with the European.

The traveller, Desfontaines, from whom I have already quoted, gives some curious details, which I here reproduce, as to the present manners of the Tahitians: "Excessive hospitality prevails amongst the Tahitians, but they do not offer their wives, as certain travellers



state. If by chance they do offer you a woman, it is one whom all the world can possess. On the contrary they are very jealous, as I found on more than one occasion, and this jealousy exists amongst the women as much as amongst the men. One night I was awakened by loud cries, and ran out of doors. A young Tahitian woman was being dragged along by the hair of her head. I questioned the people present and was told that the young man had been unfaithful to his wife, and that to punish him, the girl had left him and refused to return. Not being able to persuade her, he employed violence, and this, I was told, frequently occurred. Another time I heard that a woman had severely wounded her husband in the thigh, with the point of a pair of scissors, because he had gone astray with other women. I myself almost fell a victim to this blind and fierce jealousy. One day I asked for some information, from a pretty woman I met on the road. Suddenly, a man came out of the thicket, and seeing me talking to his better half, seized an enormous stake and rushed at me, foaming at the mouth with rage, and his eyes glaring. I thought my last hour had come, but conscious of my innocence, I stood firm, with my arms crossed. When within a yard of me, he stopped short, and lowered his weapon; then he poured forth a flood of words which I imagine could not have been compliments. I stood quite still and watched him, and when he had finished his harangue, I took him by the arm and tried to lead him to the *mutoi*, or rural policeman, of the district, but naturally, he refused to come.

“When you *do* interfere with his wife, the Tahitian threatens to harpoon you. I may add, too, that the native never misses his aim, and if he should throw

his three-pronged harpoon at your back, you would die a most terribly painful death. Truth compels me to own, however, that such an occurrence is exceedingly rare. But though the Tahitian does not offer you his wife, he will offer you his best bed, or, if he has but one, he will not hesitate an instant to give you that, and will stretch himself on the mats."

**Tahitian Hospitality.** In the cordial hospitality he is always ready to give, the mild, good-natured character of the Maori shows itself in its true light. I again borrow from Desfontaines the following account. He had been invited to lunch with the chief of a district, to whom he had been recommended by a Frenchman of Papeete, a friend of the chief.

"In the afternoon I prepared to take leave of my hosts, and they watched me with surprise preparing my few articles of baggage. Then the daughter of the house, the lovely Tara, approached. 'Aita (no),' she said, 'you sleep here and stop with us.' The invitation was so prettily given, that it would have been bad grace on my part to refuse it. I was in no hurry, so I accepted the invitation. After a pleasant evening on the beach, spent in the company of some pretty girls, with whom I began to talk Tahitian with the help of my little dictionary, we returned to the hut. The drum began to beat to summon all the folks of the district to the hymeneal chant."

I will pass over the traveller's description of the hymeneal chant, and also of his dinner.

"My dinner being finished, I lay on my face on a mat, with my elbows resting on a cushion. The Kanaka cigarette passed from mouth to mouth round the circle of Tahitians of which I now formed part.

The beautiful Tara, who had disappeared for a minute, now returned with a magnificent wreath. As she advanced majestically, decked with flowers, and clad in a long loose robe which floated round her she looked like a queen. She came and sat by my side on the mat, and amidst these poetic surroundings, in which the exhalations of the flowers mingled with the scent of *monoi* (oil perfumed with sandal wood), in which my eyes rested on smiling faces, and my soul was captivated by the charms of this unexpected friendship, I found a happiness which I cannot describe. The little children themselves, pretty as Cupids, had lost their fear of me, and allowed me to caress them. I taught them how to blow kisses, and it was pretty to see them carry their little hands to their mouths, and quickly take them away again, or else waft kisses in the Australian way, that is to say, pretend to pick the kiss off the lips with the finger and thumb, then turn the palm of the hand towards me and prettily throw it.

"The hour of repose arrived, and I went to bed. In the morning the glare of a bright red band of light shining from under a dark cloud, awoke me. Nothing could be more beautiful than the landscape, as seen through the bars of this birdcage house. I rose with the sun, and prepared to leave; they still wished me to stay, but I was unwilling to abuse their kind hospitality, and excused myself on the ground that I was pressed for time. They compelled me, however, to stay to lunch. When I was finally about to take leave of my hosts, the charming Tara came to me with a bottle of *monoi*, some of which she emptied into the palm of her hand. She made me smell it, and asked if the perfume was agreeable to me. Upon

my replying in the affirmative, she anointed my hair with this perfumed oil. Then everyone accompanied me to the door-step, and shook hands with me cordially. As I walked away, a last *ia-orana* (farewell) greeted my ears: I turned and beheld the young and beauteous Tara waving me a last farewell. I replied with a kiss. The little girls insisted on conducting me, and carried my baggage to the banks of the neighbouring river. They absolutely refused to take the money I offered them, when I took leave of them, and long after I left them I could still see them blowing me kisses."

**The True Character of the Vahiné.** The Vahiné is not only a beautiful creature of pleasure; under the carnal covering that is swayed by her passionate nature beats an ardent heart, that is susceptible of true affection, and as capable of sincere love as that of any European woman. This much can be learned from the celebrated novel *Le Mariage de Loti*, a book which made the literary fortune of its author. The romance is a strikingly lifelike picture. It would not have been possible to invent such true sketches of the manners and the character of the Tahitian as abound in this book, a remarkable work written by one who is a psychologist as well as a lover. It will certainly save from oblivion the Maori Vahiné, when the race has finally disappeared, which, alas, will happen ere long.

## EXCURSUS TO CHAPTER XII.

**Marriage after Trial.** <sup>1</sup> We must now refer to a particular form of marriage which may be denominated

<sup>1</sup> Translated from Dr. Ploss, "*Das H'zib*" (Berlin, 1897).

"marriage after trial." This consists in the strange custom, that an affianced couple live together in regular sexual intercourse for a certain time, sometimes during several years, and that marriage is only finally settled when the future husband has succeeded in landing his betrothed in the family way. If no pregnancy intervenes it is taken for granted that these two people are not suited for each other, and they therefore separate. It is not seldom that the bride who has been thus quitted very soon finds a new suitor ready to take the place of his predecessor and to commence another trial period with her. To abandon a girl who has become pregnant under such circumstances, would be considered a particular infamy and deserving of general condemnation.

**"If thee tak, I tak thee."** G. v. Bunsen<sup>1</sup> relates that in several parts of Yorkshire marriage after trial still exists. The abandonment by the lover of the bride after having made her pregnant is most severely blamed by the neighbourhood. The solemn words of the bridegroom when entering into such a trial contract are: If thee tak, I tak thee (If thou conceivest I will marry thee).

It is also reported that in 1864 marriage after trial still existed in Masuren (East Prussia) where it was a general custom among the peasants. Here also the marriage was really contracted only after the girl had become pregnant.

**The "Come Nights."** Fischer<sup>2</sup> reports a similar

<sup>1</sup> *Zeitschr. f. Ethnol.*, vol. XIX, p. 376, Berlin, 1887.

<sup>2</sup> Fischer (Ed.), *Die Probenächte der deutschen Bauernmädchen*, p. 101, Zurich, n. d.

custom in the Black Forest, where a distinction is made between the *Come Nights* and the *Trial Nights*. The first always precede the latter and the maidens begin with them as soon as they are grown up. "The country folk consider this custom so innocent, that it not unfrequently happens that when a village priest asks a peasant after the health of his daughter, the latter, to prove to him how well the child has grown up, quite openly and with fatherly satisfaction says that she has begun to hold her 'Come Nights.'"

The "Come Nights" are certainly of a rather innocent nature.

The young man is not permitted to enter the house through the door, he must go to the chamber of his sweetheart through the window, which may be sometimes a rather risky undertaking. In the chamber he finds the girl reclining on the bed, but completely dressed, and all his pains and efforts will at first procure him no other advantage than that of being able to pass an hour or two conversing with his darling. "As soon she falls asleep, he must leave on the instant, and it is only little by little that their interviews become more lively." The "Come Nights" now gradually change into the "Trial Nights". After a while the maid, with all sorts of teasings and country jokings, would let him get a stray glimpse of her hidden charms, receives him little by little in lighter vestment, and at last grants him all that a woman can. But in all this a certain gradation is always observed. Very often the girl refuses her lover the supreme favour until he uses violence to conquer. This is always when the coy maiden has some doubt as to the physical vigour of her lover.

It is not of unfrequent occurrence that after a few

"Trial Nights" the couple separate. But the maiden's reputation does not thereby suffer in the least, and she soon finds another lover ready to continue with her the novel already commenced. Her reputation becomes endangered when she is known to have gone through several trial periods without any serious result. The village gossips then think themselves authorised to suspect in the girl some hidden infirmity.

It is highly probable that this custom of marriage on trial also exists, if not so generally, in many other parts of Germany among the peasants.<sup>1</sup> The healthy peasant girl who thus gets in child, now often seeks for lucrative employment as wet-nurse in the nearest large town, and as soon as her services are no longer required, she returns to her native village and marries her faithful swain. Fischer produces many examples, from which it appears very probable, that this trial before marriage was at one time very general among both high and low. He further supports this opinion by referring to the solemn public lying together of bride and bridegroom before marriage, as it existed of yore, and also the marriage by proxy of crowned heads when the procurator of the prince put his leg bared to the knee into the bed in which was the princely bride, he standing at the side of the bed in full armour, and this in presence of all the high dignitaries of the State and of the Court assembled. Pope Alexander III. ruled that of two affianced brides, the one is to be proclaimed legitimate wife who has already cohabited with her future husband; and the

<sup>1</sup> It exists in many parts of the Bavarian Alps, where the entry through the window of the lover is called *fensterln* (windowing); only, these lusty mountaineers brook no dallying *Come Nights*, but their courtship is soon followed by marriage.

52nd law of the *Allemen* (ancient Germans) notifies that whosoever has ruptured his connection with his betrothed, must swear "that it was neither from suspicion of any crime by her committed, nor that he had really discovered anything of the kind in her."

Ebers<sup>1</sup> also informs us that this trial before marriage is of very respectable antiquity, for, as he says, it already existed in long ages past among the ancient Egyptians.

**The Philippine Islands.** Hans Meyer<sup>2</sup> shows that some analogy with this custom is equally to be met with in uncivilised tribes. Speaking of the Igorotes in the Philippine Islands, he says:

"When a loving couple have obtained the consent of their parents to their marriage, a feast is arranged, in which roast pork and boiled rice constitute the principal elements, and during the feast the married couple are shut up together in a hut, where provided with sufficient food, they remain together during four or five days, until the festival is over, either party is at liberty to relinquish the marriage. If it is the man who declines, he is obliged to give to the woman a robe, a spade, a cooking-pot, a bracelet and earrings and to pay the cost of the feast. But if the trial results in the woman becoming in child, the man is obliged to build her a hut and to give her a hog and a cock and hen."

<sup>1</sup> Ebers in Zeitschr. "Für Edle Frauen" von Heinrichsen, 1816.

<sup>2</sup> H. Meyer, "Eine Weltreise," Leipzig, 1890.



## CHAPTER XIII.

*Forms of sexual passion in Tahiti.—The genital organ of the Maori race in the adult and at the age of puberty.—Genital vigour of the Tané.—Genital vigour, 1st, in the European, 2nd, in the Maori Tané.—Causes of the genital power of the Tané.—Precocious lustfulness of the Tahitian children, and its results.—The deflowering of the little Tahitian girls.—Dr. Ploss on the importance of sex studies.—The methods of coition usual amongst the Maori race.*

**The Genital Organ of the Maori Race in the Adult and at the Age of Puberty.** The genital organs of the adult Tané are generally well developed, and appeared to me to be superior in size to those of the average South European, whom the Tahitians much resemble in the general colour of the skin, though the Tanés are taller, more robust, and of a handsomer type.

In spite of the shortness of my stay, I was able to examine a sufficient number of Vahinés and Tanés,—regular patients of my friend Dr. S\*\*\*,—to be able to form an opinion.

The member generally exceeds  $6\frac{1}{2}$  inches in length, and  $1\frac{1}{2}$  inches in diameter. Dimensions of  $7\frac{1}{4}$  to 8 inches by  $1\frac{1}{2}$  to 2 inches are far from being rare, but beyond these measurements they seldom go. Those of 9 inches by 2 inches appeared to me to be exceptional. The average seemed to be  $7\frac{1}{4}$  inches by  $1\frac{3}{4}$  inches. The result of numerous measurements made in France, shows that the average there is  $5\frac{3}{5}$  inches

by a little less than  $1\frac{3}{8}$  inches in diameter. The Tané is therefore much better furnished than the civilised man. He is inferior in this respect though to the African Negro, whose enormous penis generally exceeds 9 inches, and attains nearly 10 inches, or even 12 inches, -dimensions which are far from rare; but this is the member of a small donkey, rather than that of a human being.

But, wherein the Tané most markedly resembles the civilised man, is in the hardness of erection. The penis, in a flaccid state, is proportionally a little more developed, but the erection is very stiff, and in a young Tané of twenty years, the yard will stand almost perpendicularly, so as to touch the abdomen. Such an erection, on the contrary, is almost impossible to the Negro, whose penis remains half soft, and at the most never rises beyond the horizontal position,—a difference that I attribute to the imperfect nervous system of the organ in the African Negro.

The gland of the Maori has a regular form, and uncovers very easily, for when in a flaccid state, the foreskin only partly covers it. The gland is proportionally larger than the yard, properly so called, the shape of which is generally cylindrical; its colour is a fine dark red, slightly shaded by a dash of ochre and sepia. This is almost the only difference between the apparatus of a Tané and that of a European of South Europe, for though the latter has sometimes a browner skin, the gland is always bright red.

Since the forced conversion to Protestantism imposed on their subjects by the Pomaré dynasty, and the extinction of the old Tahitian priesthood, circumcision, by the slitting of the upper part of the foreskin, no longer exists. I have mentioned, that the gland is

normal, and regular in shape. In children of less than ten years, the foreskin is tolerably long, and forms a cushion projecting beyond the gland. I will presently explain, how it is the adult Tané enjoys some of the benefits of circumcision without having undergone that operation.

With regard to the size of the testicles, the Maori surpasses all the rest of the human race. They are always proportionately developed in comparison to the penis, and in the African Negro they are in inverse ratio. In the Tané, the shape is exactly the same as a hen's egg, and they often attain the same size.

For a boy not to arrive at puberty at twelve years is very rare; at fifteen or sixteen his member is already well developed, and almost as large as that of the European at twenty years, and his testicles are the size of a pigeon's egg. Although the Tané has but little beard, his pubes is covered with soft and curly hair, black or deep chestnut in colour, and fairly abundant.

**The Genital Organ of the Vahiné**, in form and dimensions, is astonishingly like that of some Quadroons. But the *mons Veneris* appeared to me to be more developed, and covered with a fleece of hair more abundant, and rather softer. In vulgar language, it is said of a woman so endowed by nature, that she has a nice fur cap. The vulva and vagina are, naturally, of the same colour as the gland in the male. The clitoris is well developed in the Vahiné: its size is from 1.6 to 2.0 inches whilst in the French woman it is but 1.2 inches or so, according to Martineau. I shall speak again of this organ, in the chapter concerning the perversions of sexual passion at Tahiti.

The general direction of the vulva and vagina, from top to bottom, and from front to back, differs little from that of the European woman, and is much less inclined towards the rear than that of the Negress, or the New Hebridean and Kanaka half-breed woman. In some Vahinés, I found a very highly developed *mons Veneris*, covered with a profusion of soft fine hair.

**The Genital Force of the Tané.** If I may trust in the confessions made to Dr. S\*\*\* by some of the Vahinés,—confessions I myself elicited and heard,—the European does not compare favourably to the Tané in the matter of genital force. In the degrees of this comparison, which is not very flattering to civilised man, the Englishman occupies the lowest rank. The Frenchmen come before him, and amongst the French, the Provençal, the Languedocian, and the Gascon, occupy the first rank, though they are far below the Tané of twenty-five years, who has just arrived at the full development of his sexual strength. The examination of the genital organ of the Maori has already given some criterion of the genital force of the race. Though the penis does not attain the enormous dimensions of that of the Negro, the testicles, on the other hand, the real organs of generation, are more developed than those of the White man, and much more than those of the Negro, and are the true index of manly vigour.

The learned physiologist Mantegazza<sup>1</sup> gives the palm for genital force to the Negro.

“We have no statistics,” he says, “which will give an ethnographic estimate of the genital force of the various human races. But we may assert, with almost

<sup>1</sup> *Gli Amori degli Uomini* (Milano, 1892).

scientific accuracy, that the Negroes are, in general, the most vigorous of all, and that polygamist nations, on account of the great exercise of their genital organs, are the most vigorous, and the most ready, in this respect. Turks, Arabs, and Hindoos, expend but little intellectual strength, and as they have in their harems a large assortment of wives, they can easily surpass us in the feats of love."

With due deference to the learned Italian, I am not at all of his opinion. Certainly, the Negro is the most powerful human male animal, if we take into consideration the time necessary for him to complete copulation, for he can work almost an entire night without exceeding half a dozen emissions. The Turks and the Arabs both exceed the Negro in quantity. As to the Hindoos, we estimate them as much inferior to the average European. Physiology has its immutable laws, and the amount of work which can be obtained from any organ, is in direct proportion to its force. The Hindoo is lascivious, though less so than the Annamite and the Chinese, but his genital organ is far below the average. Lewdness is not a sign of genital force, but quite the contrary. I am now speaking merely of copulation, and its frequent repetition, for if we examine the question from the point of view of impregnation of the woman, that is quite another matter. In that case, the Asiatic of the Far East must take the first place, as the most fruitful propagator, though he is the worst furnished of all.

### **Estimate of the Genital Force of the European.**

It is difficult to form an absolute criterion of the genital force of a race, for in every race there is a great difference between individuals, and much depends upon the

particular temperament, and the constitution of the person. On this point, I may perhaps be excused if I again quote from the physiologist Mantegazza, who has made a special study of the subject in his *Igiene dell' amore*.

In this interesting work he says, "I have satisfied all the statistical requirements of my readers, and have also given my regulations for love. I have said, that from the age of twenty to thirty, a healthy man can, with impunity, sacrifice to Venus three or four times a week, and that from thirty to forty-five, he should follow the precept of Luther:

In der woche zwier  
Macht des jahren hundert vier  
Das schadet weder dir noch mir.

"After forty-five, I should say that connection once a week, or even less, should suffice, and just after puberty I should wish the same ratio to be observed. You may take this rule though for what it is worth, and remember that these figures, though they may be too high for many, will not be sufficient for others. Nothing can be more uncertain than the sexual wants of different individuals, for, except the brain, there is nothing more variable in man than the testicle.

"Here follow some facts I have collected, and which may give an idea of the extreme limits of the vigour of men of our race. A plasterer copulated three or four times a day, even when he was fifty. I knew a native of the Romagna, of about fifty years of age, — a cadaverous looking man, with the face of a satyr, and ruined in health,—who in his youth had tackled seventeen women in one day. He could continue to perform two or three times a day for months and

months. A young Argentine lived for a year with a young woman, and indulged twice a day. A woman of Zürich was had by the same man eighteen times in one night. A lady of the Romagna underwent the caresses of her lover fourteen times in one night. I knew a young man who performed fourteen times in one day, and another ten times, without feeling any fatigue. A young Englishman I knew, shut himself up in a room with a pretty girl, provided himself with plenty of generous wine and substantial food, and tried to kill himself with excess of love. After three or four days of incessant copulation, he fell ill, but did not die. One of the bravest generals in our army could, at forty-nine years of age, possess his mistress five times in three hours. He could also sacrifice daily to love for many consecutive days. Some of these facts may seem to be exaggerated, but I maintain that the possibility of from ten to fourteen copulations in one day, without injury to health, has been plainly demonstrated by science.

"On the other hand, I knew a man who was in sound health, and possessed of his full share of virile strength, who was married, and who sacrificed to love only twice a year, and I have known many others who, during twenty or thirty years, have never 'loved' their wives more than twice a month, and who could, without inconvenience, remain chaste for months and years."

I am of the same opinion as Mantegazza, and maintain that a man who can copulate once a day, or, from time to time perform six times in a night, when he is from twenty to thirty-five years of age, is above the average; for these "six shooters", as the women call them, are very rare in these days of

physical enervation. As to men who can attain a dozen in one night, or can perform twice a day, they have been excessively rare, and may be considered as exceptional phenomena, at all times amongst all European peoples. Read the literary productions of our worthy ancestors,—the *Cymbalum Mundi*, *Le Moyen de parvenir*, *Les Cent Nouvelles nouvelles*, etc.: in all these you will find stories of lovers who could get as high as twelve times, regarded by our forefathers as rare exceptions to the general rule.

**The Catholic Church on Abstinence.** Dr. Virey has made a judicious study of this subject. We quote a few of his observations and must refer the student who wishes for more details to his work on *La Femme* (Paris, 1825):—

According to the ancient rites of the Catholic religion marriage might be solemnised at all times, but it could not be consummated carnally during Lent or during Advent, as it is said in the Canon of the Council of Elvira, and by Saint Thomas.<sup>1</sup> The following is the rule, in verse, which, according to Gerson, regulates abstinence from conjugal duty:

*Festa, sacerque locus, jejunia, menstrua, partus;  
Peccas; his peccas, reddis quandoque licenter.*

(Feast day, and holy ground, fasting, menstruation, child= birth; on such occasions you commit a sin,—and a double sin, if you give way licentiously).

Whoever had connection with his wife on Sunday was threatened with being likely to produce monsters, lepers, hunchbacks, etc.<sup>2</sup> The Church did not either

<sup>1</sup> *Dist.* 32. *quest.*, 1, art. 5, qu. 4.

<sup>2</sup> Grégoire de Tours, *De miracul. S. Martini*, l. II, chap. XXIV.



legally accept marriages during Advent until the octave of the Epiphany, and from Septuagesima to the octave of Easter, nor during the fourteen days before the feast of Saint John, besides the other times of abstinence. It was also required to abstain from connection with the wife during eight days previous to going to communion.<sup>1</sup> Wasselin, Abbot of Liège, said that it was proper to say prayers before giving one's self up to the work of nature.<sup>2</sup> Geoffroi de Beaulieu, confessor of Saint Louis, relates also that this virtuous king abstained from seeing his queen Marguerite during Lent, Advent, the festivals and other solemnities.<sup>3</sup> Pope Nicholas I. enjoined the same continence on the Bulgarians during Lent and at the other periods of abstinence.<sup>4</sup>

Saint Paul had, in fact, recommended this reserve in order to be better able to attend to prayer,<sup>5</sup> and Saint Augustine ordained it during time of abstinence.<sup>6</sup> The conjugal duty being an obstacle to prayer, says Saint Jerome,<sup>7</sup> continence should become the sister and companion of fasting.<sup>8</sup> The more a man can abstain from women, particularly in Lent, according to Cesarius of Arles, and from concubines, says Saint Eligius, bishop of Noyon,<sup>9</sup> the more perfect he is. This continence, says Theodorus, archbishop of Canterbury,<sup>10</sup>

<sup>1</sup> Gratian, *Decret.* III. *part. de conscr., dist.* II, c. XXI.

<sup>2</sup> *Epist. ad Florinum abbat.* t. I. *Analect.*, p. 339.

<sup>3</sup> Gaudefrid, in Duchesne, *Recueil des Hist. de France*, t. V, p. 448.

<sup>4</sup> *Consult. Bulgar.* c. IX. Concil. t. VIII, p. 521.

<sup>5</sup> *Corinth.*, I, Cap. VIII.

<sup>6</sup> *Sermo* 206, in *Quadrages*, No. 3.

<sup>7</sup> *Adv. Jovinian*, etc., t. I, *de custod. virgin.*, epist. 17.

<sup>8</sup> Origen, *homelia* 10, in *Levit.*

<sup>9</sup> Eligius, *homel.* 16, tom. XII. *Biblioth. patrum.* p. 321.

<sup>10</sup> Theod. Cantuar. *Epist. Capital.* No. 33.

must last forty days before Easter, and one week after Pentecost. The Canons of Ireland, according to Dachery <sup>1</sup> ruled that husbands should keep away from their wives three times in the year: during Lent, during the days of abstinence preceding the festival of Saint John, during Advent before Christmas, besides every Sunday, Wednesday and Friday; further, during pregnancy, and after confinement, thirty-six days if it is a boy, and forty-six if it is a girl. Among the Eastern Christians, this continence is a precept for all periods of abstinence. <sup>2</sup> This brings to mind the story of Lafontaine about old Richard de Quinzica:

Quinzica then, perceiving that his powers  
Fell short of what a bird like his devours,  
T'excuse himself and satisfy his dear,  
Pretended that no day within the year  
To Hymen, as a saint, was e'er assigned  
In calendar or book of any kind.

. . . . .

At times the week entire he'd have a fast;  
At others say the day among the saints' was classed;  
Fast every Friday--Saturday the same,  
Since Sunday followed, consecrated day.

. . . . .

The like observed before and after Lent  
And every feast had got the same extent.

. . . . .

Of patron saints he always had a list:  
Th'Evanglists, Apostles none he missed, etc. <sup>3</sup>

We rather doubt whether such regulations could have met with the approval of the ladies.

<sup>1</sup> Tom. IX, *spicileg.*

<sup>2</sup> Balsamon, *Jur. orient.*, p. 386.

<sup>3</sup> Tales and Novels of La Fontaine. English translation, London, 1896. Vol. I, p. 60--61 (*The Old Man's Calendar*).

Ancient legislators also went so far as even to regulate the conjugal duty itself. Zoroaster prescribed its accomplishment once in nine days.<sup>1</sup> Solon established a *minimum* of three times a month. Mohammed ordains that if a Mussulman does not see each of his wives at least once a week, the neglected one may sue for a divorce. According to the Judaic law, not to work at propagation is equal to homicide; and in India any unmarried woman, or even any married but barren woman, becomes an object of profound contempt.<sup>2</sup> It is perhaps not without utility to ascertain how far the natural forces of man and woman can go in the venereal act.<sup>3</sup> The latter seems better able to sustain more assaults than the former can furnish. Proculus, a very vigorous Roman general, is cited, who deflowered ten Sarmatian female prisoners of war in one night. We were informed by a woman (less interested to exaggerate in such matters than a man) that she had counted eleven complete acts by the same man in one night. Ordinarily these sorts of efforts rarely exceed six or seven at most, as Venette says, with *emissio seminis*, and those men who attempt to go beyond, *quibus adhuc rigidus in inguine nervus*,

<sup>1</sup> Vide *Zend Avesta*, tom. II, p. 562 (French translation by Anquetil-Duperron). Self-pollution, etc. was also forbidden. See *Vendidad Samé*, p. 107, etc.

<sup>2</sup> In Cambodia, according to Labissachère, the women are very lascivious; if their husband remains ten nights absent, they consider themselves authorised to seek for compensation elsewhere.

<sup>3</sup> The ancient Parthians, when they were impotent, begged their best friends to come to their assistance to help them to give citizens to the fatherland. The women of the Medes gloried themselves in not being able to be satisfied by one man; a husband did not count for much with them, no doubt out of patriotic zeal for the population of the State.

either do not ejaculate, or even sometimes emit blood in these perilous feats. But women, in general, resist longer to repeated enterprises. We know of a common prostitute, who had already several times taken part in wild orgies, who abandoned herself one night to twenty-one soldiers: the number of acts accomplished is unknown; the following day she was taken with violent hemorrhage from the uterus, and shortly afterwards died. She was a brunette, rather spare, of medium strength, although in the vigour of her age. There are females suffering from nymphomania who are absolutely insatiable: the history of Messalina is well known; she sustained twenty-five assaults without yet being satiated, although exhausted with fatigue:

*Adhuc ardens rigida tentigine rubæ:  
Et lassata viris, nondum satiata, recessit.*

**(Still burning with the lust of a turgid organ, and wearied with men, but not yet satisfied, she withdrew).**

It would appear therefore that in such tournaments woman is equal to two men and a half. It is particularly after the evacuation of the menses that she is the most ardent and that conception more readily takes place. The facts related by Cabrol,<sup>1</sup> of forty coitions in one night, and of eighty-seven assaults in two nights by men who had absorbed cantharides, are either much exaggerated, or are absolutely morbid and lethal cases, from which it is impossible to draw any conclusions.<sup>2</sup>

The gallant defenders of the fair sex maintain in fact that marriage having been established for the

<sup>1</sup> *Alphabetum anatom.* observ. 17.

<sup>2</sup> Vide also Martin Schurig, *Spermatologia*; and Sinibaldus, *Gynecanthropia*, 4to., who both bring together several curious facts connected with coition.

procreation of children, the wife has the right, and it is even her duty, to complain of a husband unable to make a mother of her. Would it be just to unite a young and amiable person to an ugly impotent being such as a eunuch, *videns oculis et ingemiscens, quasi spado complectens virginem et suspirans* (looking with the eyes and groaning, like a eunuch embracing a virgin and sighing), as is said in the book of Ecclesiasticus? For an honest and modest woman, if she does not suffer the danger of temptation under such circumstances, cannot free herself from involuntary disgust and contempt. Why sacrifice a naturally feeble and timid sex, by condemning her to perpetual abnegation of herself, and to close its heart to the most delicious emotions of nature.

*Solane perpetua merens carpere juvena?*

*Nec dulces natos, Veneris nec premia noris?*

Virgil, *Æneid*, IV, 32.

(Art thou in loneliness and mourning to waste in perpetual virginity, and never know dear sons of thine own, never the joys of Love?)

### **Extent of the Genital Force of the Maori Tané.**

From the information furnished to me by the Vahinés—information which I was naturally unable to control *de visu*—I learn, that from twenty to forty years of age the Tané generally copulates night and morning, without feeling any fatigue. He can, after a copious feast, and under the excitement of the lascivious *upa-upa*, exceed this, and easily attain six or even eight turns in one night. Certain persons, exceptionally fitted for the sports of love, can accomplish their ten, or even twelve. On account of their amorous powers, they are much sought after by the Vahinés.

This is very different from the regulations of the ancient legislators. Zoroaster, for example, who limited the duty of a husband to one copulation every nine days, or of Solon, who fixed the maximum at three times a month. It seems that up to a very advanced age, the Maori is capable of accomplishing the venereal act within the very moderate limits just mentioned.

**Causes of the Genital Force of the Tané.** The lazy, idle existence of the Tané, which in some points resembles the *farniente* of the Neapolitan *lazzaroni*, has a good deal to do with this quality of "the good cock always ready to tread," as Montaigne calls it. Besides, his diet is of a kind which almost seems prepared by nature to assist him; salt sauce, and phosphorised fish, that is to say two of the most powerful aphrodisiacs. Add to this also, the natural glucose of the sweet tropical fruits, for we know that sugar is a most efficacious restorative for those who abuse the pleasures of love. Poultry and pork support the general muscular strength, and repair the loss caused by the frequent emission of the spermatic secretion. Little or no alcohol,—an artificial stimulant, enervating to the genital force. Thus the Tané, who has rested the greater part of the day, after an amount of physical labour which has been barely sufficient to bring his muscles of bronze into proper play, and after two copious and succulent repasts, finds himself at night by the side of a charming woman, and his mind being at rest, and not having any business worries, as the civilised man has, he cannot better employ his time than by attending to the wants of his wife, and he acquits himself of the task most admirably.

**Precocious Lust of the Tahitian Children, and its Results.** With such free and easy-going parents, and by virtue of the atavism of the race, which Protestant bigotry may render hypocritical, but cannot destroy, the beautiful Tahitian children, free as the air in which they frolic all day under the shadow of the great fruit trees around their parents' houses, learn at an early age to play at little husband and little wife. Children of neighbours form couples, and mutually instruct each other. The Tané is precocious; he attains puberty at eleven or twelve years at the latest. By the age of ten he has commenced to prepare for the work of love. The foreskin of the Tahitian boy of less than ten, is, as I have already said, fairly long, and yet in the adult Tané, when the member is in erection, the gland is completely uncovered, and when the penis is in a flaccid state, the gland is but half covered by the foreskin. This requires an explanation, which I am able to give, thanks to the avowals of some of the young Tanés who supplied me with a confirmation of the statement already made me by my young Tahitian boy, Tara.

It seems that the young rascals of Tahitians deem it a kind of semi-disgrace if the gland does not come out in a state of erection, and those who have the infirmity of phimosis are laughed at by the Vahinés. The old form of circumcision, by means of slitting the foreskin, had many advantages, and the only objection to it was that the slit was made too long, and the foreskin stuck up like a dog's ears. Circumcision having disappeared with the old religion of Tahiti, is now imitated by the following trick. The little scoundrel of a Tané boy holds the tip of the foreskin between the thumb and first finger, when he wants to

make water, and leaves only a small outlet for the passage of the urine. The result is, that the urine, finding no free escape, forms a bag, which distends the foreskin round the gland. This operation being repeated several times a day, mechanically distends the foreskin, and enlarges the aperture, exactly as does Nelaton's dilator with three arms, which was invented for the same purpose. But the Tahitian method possesses a great advantage over the dilator, in that it operates gradually, without pain and without accident, and that at a time when the genital apparatus is undergoing a radical change, that is to say, at the time of puberty. After employing this trick daily for some months, the gland is completely free, and if the curb of the gland is too short, it is cut with a sharp flint, and the little wound is dressed with cotton, soaked in the juice of a plant which has all the healing properties of arnica. There is no danger in this trivial operation, for I performed it on myself when I was twenty-two years of age, and was studying medicine, by giving myself a cut with a bistoury, and the wound, treated with a few shreds of lint, soaked in a rather strong solution of Goulard water, healed in four or five days.

As soon as the gland can come out freely, the young Tané, whether he produces sperm or not, commences to copulate with his "little wife". As at this period the genital organs are changing rapidly, and are excited more than they ought to be, they quickly enlarge and develop. For this reason, a Tané of fifteen or sixteen, who has been playing with the girls for the last three or four years, or perhaps even five or six, has the organs of generation almost as large and as strong as those of the European at twenty.



Hippocrates has observed also, that the Scythians were impotent, and their genital parts were small, from their continually riding on horseback, and because they wore trousers, so that they could not put their hands to their genital parts, and, moreover, these being supported, were not elongated by their own weight, as with the people of the East, who wear robes which do not prevent the free development of the organ. Lallemand, a physician of Montpellier, in his *Commentaries on Hippocrates*, declares that in bakers, who do not wear drawers, the contrary effect to that mentioned by Hippocrates, is produced: "*Sæpe audivimus pistorum et cæteros quorum partes pudendæ subligaculis non obteguntur, sed libcrius pendent, crassos et bene nutritos habere testes.*"

**(We have often heard the fact stated that bakers and others whose private parts are not held by restraining bands, but hang more freely, have heavy and well nourished testicles).**

All the writers and philosophers of antiquity agree on this point with the physician of Cos. Plato says very briefly: "The parts of the body grow weak and relaxed in repose, and increase in force and vigour when they exercise the functions which are proper to them." In Aristophanes, the small penis is mentioned as an attribute of young men who have preserved their innocence, and the large penis is looked upon as a sign of corrupted youth. Galen confirms the observations of Plato and Aristophanes. He says that the genital organs of athletes, and other men who are obliged by their profession to be chaste, are ordinarily shrunk and retracted, like those of old men, whilst the reverse is found to be the case with those who

abuse the pleasures of Venus. The great Arabian physician, Avicenna, gives a similar opinion. He wrote two special chapters, one relating to methods of increasing the size of the penis, *De magnificentibus virgam* (of such as increase the size of the verge), and the other to methods of contracting the vulva, *De constringentibus vulvam* (of such as contract the size of the vulva).<sup>1</sup> In the first case he recommends friction (he might have said masturbation), with various drugs proper to retain the increased flow of blood which the erection, due to the masturbation, had brought to the yard. If I may dare to express my own opinion after that of such great philosophers and physicians I might remark, that from my own observations on young conscripts, I found vigorous youths of more than average corporal strength and development, had the genital organs small; the large penis and great testicles, on the contrary, were found in subjects who looked thin and weak, and had the muscles but poorly developed. The genital organ, if excited too soon, is nourished at the expense of the whole body. There is an old sea-proverb which expresses this theory somewhat coarsely. "The worse the dog, the better his tail."

### **The Deflowering of the Little Tahitian Girls.**

The hymen exists in the Tahitian race, at it does in every other human race; but it soon disappears, on account of the libidinous habits of the children. By

<sup>1</sup> This fascinating and, as we think, vital subject is fully discussed in the "*Book of Age-Rejuvenescence in the Power of Concupiscence*," "KITAB RUJ'U'A AS-SHAYKH ILA SABAH FI'L-KUWWAT 'ALA-L BAH," the English version of an extraordinary Arabic medical work of the XIIIth century and hitherto untranslated into any European Language.

ten years old, the little Tahitian girl has already "seen the wolf". At first, perhaps, it is only a very little wolf,—that of her young neighbour, with whom she plays at husband and wife. Does the little brother lend his help, as in Tonquin and Cochin-China? I do not think so, but I must own that I did not have time to verify the point, which is important from a philosophical point of view. The few young girls I saw, who had the hymen intact, were less than ten years old. At twelve years, a Vahiné can take, without pain or serious injury, a male of the dimensions of the average European, if not as to length, at least as to thickness. This is the result of habitual coition with children of the same age, whose yards are in proportion to the size of the vulva and vagina. There is a slow and gradual dilatation, which distends the hymen without tearing it, as would a brusque copulation with a disproportionate organ. The vulvar orifice enlarges a little every day, almost without deformation, and the hymen assumes an annular shape, formed by a circular fold which doubles the smaller lips at the entrance to the vagina, and easily allows the introduction of the finger.

This gradual deformation is not special to the Maori race. Mantegazza cites the following fact.

"I have seen with my own eyes, in Paraguay," he says, "children of both sexes, stark naked, playing freely together, and I believe that more than once, out of curiosity and for amusement, they try copulation long before the age of puberty, which little by little dilates the genital parts of the girl, and results probably in a gradual loss of the maidenhead, without violence."

**Dr. Ploss on the Importance of Sex Studies.**

The position of woman in the family and in the people, the mutual connection between man and woman are of the greatest importance to determine the moral degree of each nation. There is to be found a complete scale from the deepest contempt for woman to the highest degree of glorification, from the most shameful maltreatment to the most tender attentions. The purely sexual connection is the prominent feature only among the most barbarous races, but even among half civilised nations it still plays an important part. But, on the contrary, where a higher degree of culture has been attained intellectual and moral life recognises the value of the female sex, and sexual connection is then controlled by elevated æsthetic views within the bounds of the strictest morality. Where woman is nothing more than a thing, first of all to satisfy man's animal desires, and secondly relieve him of a portion of his hard work, there will the worst be expected of her as regards sexual connections.

Ethnology cannot do otherwise than busy itself with such things, which are generally treated "away from the public ear," and we cannot avoid mentioning such subjects if we wish to come to a true knowledge of woman in nature and ethnology.

It is not to be denied that among Southern races female decency in the act of coition is not particularly observed, if we are to believe the accounts of travellers. Speaking of the women and girls on the Island of Ponapé in the Carolinas, who seem to be absolutely cold and icy, Finsch <sup>1</sup> repeats after one of them: "Three young girls whom I had occasion to experiment upon

<sup>1</sup> Otto Finsch, *Ueber die Bewohner von Ponapé* (Östl. Carolinen), Zeitschrift für Ethnologie, Band XII, Berlin, 1880.

with regard to their mobility, remained totally indifferent during the initiatory manipulations, and remained absolutely passive during the operation and scarcely reacted at the culminating moment; however, all three of them showed no disinclination to recommence and were particularly very sensitive to the *Nervus rerum*. A wetted sponge, held beneath the arm, was each time after terminated *Actus* rapidly introduced in order to absorb all superfluous matter, by which artificial means too much slipperiness was avoided for renewed introduction." There is, however, no doubt that the recording experimentator had to do specially with subjects who officially belonged to the order of *Venus vulgivaga*.

### Methods of Copulation amongst the Maoris.

The methods of satisfying the sexual passion are very simple amongst the natives of the interior. They perform naturally, and without any preliminaries. The Vahiné, who is of a lascivious temperament, would prefer these preliminaries, for she is of a very nervous and passionate nature, but the Tané, who is vigorous, and excited by genital instincts, goes straight to the mark. Copulation is therefore plain and simple, and most generally in the classical position, and rarely *a retro*, on account of the forward position of the vulva. The parts are, however, sometimes reversed, and the woman straddles the man. This position is assumed when the Vahiné is pregnant, in order not to injure the fruit. In this respect there is a curious resemblance between the Maori and Annamite women. To sum up in short, Tanés and Vahinés repeat the natural mode of copulation as often as possible, under the impulse of a temperament created for physical love.

At Papeete it is quite another affair. European corruption, more hypocritical, but quite as great, if not greater, than that of the old Tahitians, must be taken into account. This leads us to the chapter on perversions of the sexual passions, in which we shall study the pernicious influence of the civilised man.

## CHAPTER XIV.

*Perversions of the sexual passion amongst the Tahitians.—The Tané.—Corruption of the Vahiné in contact with the European.  
—Sexual perversions of the Vahiné.—Masturbation and Sapphism.  
—The influence of race in genital perversions.*

**The Tané.** This chapter will be brief so far as concerns the Maori Tané. From the age of puberty, he is a faithful worshipper of the natural Venus, and fervently adores her until old age. He commences the sports of love as soon as he finds a little Vahiné, or perhaps even a nubile one,—who is obliging enough to give him his first lessons. Is he, when young, addicted to the vice of masturbation, peculiar to human kind, and its caricature, the simian race? I do not know; but from the moment that he has to do with his first mistress, the Tané cares only for women. That there may be amongst the race,—as amongst all others,—sodomites and pederasts, I admit; but they are very rare exceptions, and prove nothing against the relative morality of the Maori race. The cult of the Annamite “basket”, and “boy”, has never existed at Tahiti, and from this particular point of view, the Tané is less depraved than certain European nations, the Italians for example, amongst whom the *culo* has always counted fervent devotees.

**Corruption of the Vahiné in Contact with the European.** European travellers, who now visit Tahiti,

complain bitterly of the want of morality, and the venality, of the Vahiné of Papeete. Desfontaines has faithfully re-echoed these statements, but he confesses that, if this picture of the immorality of the Tahitian women, "painted by the Frenchmen residing at Papeete, is a fair representation of the character of the natives of the capital, it is *absolutely false* as regards those of the interior." <sup>1</sup>

Of what then can the European complain? Is he not reaping the bitter fruit that he has sown? The accounts of Cook and de Bougainville have shown us the Tahitian race as attaining a very advanced degree of civilisation, worthy to be compared with that of the ancient Greeks. The Tahitian race was, at that moment, at the apogee of its physical and moral development. The Tahitians were good, docile, and hospitable, even to the point of offering their wives, not for money, but for "love"—in both senses of the phrase. In this fortunate island, the Vahiné bestowed her charms for the pleasure she derived, and not for filthy lucre. Is it not the European, with his pretended superior civilisation, who has destroyed these manners,—brutally frank, I admit, but simple and naïve? He has given the Tahitian artificial needs, by bringing him alcohol; he has morally poisoned him with his gold, and corrupted his blood by transmitting syphilis, which was absolutely unknown before the discovery of the island. It is the European who has made the

<sup>1</sup> Macdonald, cited by Westermarck, *Human Marriage*, p. 151, states that "in Efate, of the New Hebrides, sexual intercourse is regarded as something unclean" (See *Oceania: Linguistic and Anthropological*, Melbourne and London, 1889); and, according to the report of Cook, the Tahitians believed that, "if a man refrained from all connection with women some months before death, he passed immediately into his eternal mansion without any purification."



Vahiné drunken, selfish, and lustful after money. The Tané has become, by the force of circumstances, a *maquereau*,<sup>1</sup> and a pander. The Vahiné of Papeete is the worthy rival of the prostitute of Paris or London, and she has but too well profited by the lessons learned from the European.

All the worst faults of venal prostitution are now found at Papeete, as I can testify *de visu*. The grandmothers of the present generation of Vahinés were "horizontal". Their grand-daughters have become "kneelers" (*i.e.* *agenouillée*, a fellatrice) in the Parisian fashion. How can she do otherwise than despise the European, who has taught her such disgusting practices? She reserves all her affection for her handsome Tané, the lover after her own heart, who, at least, does not beat her, as the *souteneur*<sup>1</sup> of la Villette thrashes his *marmite*,<sup>1</sup> when she does not bring in enough *galette*.<sup>1</sup> In his moral decay, although he has become a drunkard and a pander, the Maori still preserves an innate respect for woman. He is morally superior to the degraded beings, who grovel in the lowest depths of life in the great European capitals. He never uses the knife to kill a *panté*,<sup>2</sup> that he may rob him at his ease. Poor Maori, who is being quickly killed off by contact with the White, but who still retains his sweet disposition and good-nature!

There is, however, one thing to which the Vahiné resolutely objects, and to which she can be brought

<sup>1</sup> *Maquereau*, a prostitute's bully; *marmite*, a woman who keeps the same by her prostitution; *galette*, cake, but in slang, money; *souteneur*, a man who lives on the proceeds of a girl's whoring and maintains (*soutient*) her in her evil way; are all words used in Parisian fast, low life.

<sup>2</sup> Slang for customer.

only with the greatest difficulty. The practice of sodomy is almost unknown to her. We cannot say as much for the public "gay women" of old Europe; a perusal of the works of Tardieu and Martineau would set that point at rest. With many of them it is a mere question of price.

Besides, it must be confessed that Europe, the eldest daughter in civilisation of old Asia, cannot reproach her mother with immorality, for she is now as corrupt as ever her mother was,—but she conceals it better.

**Sexual Perversions of the Vahiné.** The contact of the corrupt White man with a woman of a nature so ardent, and so passionately fond of physical love, as the Vahiné, has had the natural result. He found in her suitable ground, and the seed of lust has sprung up: it is in the methods of copulation that it has first shown itself.

I do not know who introduced into Tahiti the "Manual of Classical Erotology" of Forberg, but all the different positions of copulation indicated by that experienced writer are known and practised by the "gay" Vahinés. It is the same with the thirty-six positions attributed to Pietro Aretino, on account of his indecent Sonnets, and under whose name it has circulated for the last three hundred years. I saw a copy of the French Aretin, which passed from hand to hand, and was used as a love breviary.<sup>1</sup>

But contact with the White has produced other, and more disastrous, results. It has been the direct cause of the introduction of two vices unknown to the old Tahitian women. I mean masturbation and Sapphism,

<sup>1</sup> See also CRAISSON, the CATHOLIC THEOLOGIAN, in his curious work, *De rebus venereis ad usum Confessoriorum*, Paris, 1870.

the existence of which I plainly diagnosed amongst a certain number of the prostitutes of Papeete. Further information on the same subject was also supplied by my colleague, Dr. SILL.

**Masturbation and Sapphism.** "Masturbation," says Martineau,<sup>1</sup> "consists of friction of the clitoris. The friction is employed by the woman herself, or by some other person. Friction of the clitoris is produced most usually by the finger, but sometimes with the penis, or sometimes with the tongue. In this latter case there is suction at the same time. To this last variety of masturbation I have given the name of *Sapphism*. Besides these methods, friction of the clitoris is produced by the aid of foreign bodies."

The masturbation of the Vahinés is most usually effected with the aid of another person, a man or a woman, and Sapphism is most usually employed. The observations that I was able to make, perfectly coincided with those of the eminent surgeon of the Lourcine Hospital. I was more especially able to verify their exactness in the case of a Vahiné, of about twenty years of age, and with a darker skin than is usual with the majority of Tahitians. She was the mistress of a White man, and exhibited positive signs of a Sapphism repeated two or three times every day, with a Vahiné who was one of her comrades. The clitoris was thick and large; the hood was helmet-shaped, and the gland very swollen, and almost as thick as the thumb. The colour was that of dark wine lees.

While I personally consider that these vices are

<sup>1</sup> Refer also to the special study DR. POUILLET has made of this branch of sexual pathology in his work, *De l'Onanisme chez la Femme*, Paris, no date, but about 1895.

imported amongst savage peoples by corrupted White men, it must be stated that other very competent authorities regard these depravities as indigenous to the soil and existing before the advent of the European. Dr. Ploss in "Das Weib" supports this doctrine.

"It is generally supposed," he writes, "that everything connected with unnatural sexual intercourse pertains to a higher degree of culture. But this is a great mistake, and on the contrary we not seldom meet with most refined voluptuousness in races of a quite low degree of civilisation, but whose usages have been illusorily supposed to represent an idyllic natural living condition."

We have already had occasion to draw attention to certain artificial changes of form practised on the female genital organs, which must apparently have some connection with the sensual passion desired to be raised in young maidens. Of course the children of savages see nothing extravagant therein. Letourneau<sup>1</sup> very rightly observes: "Genesic extravagancies are not abnormal, and truly examined, are not unnatural, for they may be observed among many animals."

As a fact masturbation and other artificial methods of irritating the genital organs point in one and the same direction, and in this connection it is hardly necessary to allude to the pupping of a bitch, to the mutual mounting of cows when in heat, or to the masturbation of apes. The same has been observed on the extremely savage species, the hyenas.

It is of course to be understood that masturbation produces a change of form of the genitals. But apart from this anatomical consideration, may not this vice have very serious consequences on the entire organism,

<sup>1</sup> *La Sociologie d'après l'ethnographie*, Paris, 1880, p. 62.

among which may be noted a premature sexual development, and a subsequent diminution and weakening of physical force and consequently of genetic power?

Eram,<sup>1</sup> who during many years practised as a physician in the East, expresses himself as follows: "In order to have an idea of its frequency in general among young girls in the East, it is only necessary to bear in mind their want of exercise, their sedentary life, their idleness, their tiresome existence, and particularly the confidence and credulity of the mothers who neglect every kind of supervision with regard to all that takes place in their daughters' chambers in their solitary hours."

Among the Khoikhoi (Hottentots) the practice of masturbation is so common among the girls that it has become almost a national custom, and that there is no mystery made about it, and it is mentioned in spoken and written language as a common affair. (Fritsch).<sup>2</sup>

We have observed quite identical facts among the Basutos and the Ovararheros.

The impudicity of the Viscayan women in the Philippine Islands before the advent of the Spaniards is notorious; they had indeed invented an artificial penis in order to satisfy their exorbitant lust, and they had also other means to satisfy unnatural desire. (Blumentrill).

Joest<sup>3</sup> informs us from Japan that in that country little bullets called *Rin-no tama* are used to excite the sexual irritability of women, and are introduced into the vagina for the purpose of excitation, and are kept there in place by means of a paper plug.

<sup>1</sup> *De la Pratique des Accouchements en Orient*, Paris, 1860, p. 45, 69, 362.

<sup>2</sup> *Die Eingeborene Süd-Afrikas*, Breslau, 1873.

<sup>3</sup> *Allerlei Spielzeug*. Intern. Arch. f. Ethnographie, Vol. VI, p. 166.

Joest adds: "that girls, even pretty well experienced in love matters, knew these bullets by name only, and they are supposed to be used only by *highly respectable* people (Dancers, and Singers), and by those high ranked priestesses of Venus looked after by Europeans. These bullets are hollow and are divided into two parts, into each of which is inserted an entirely free metal bell. The least movement causes these little bells to ring and gives rise to a slight vibration, a not unpleasant tickle, something like a slight electrical shock from a feeble induction battery. The Chinese women are also said to make use of these 'sounding and exciting bells.'"

Jacobs <sup>1</sup> says also, with regard to the Balina Island, Dutch East-Indies, that there reigns in those quarters a most terrible demoralisation.... Onanism and masturbation prevail; it is there called *njoktjok*. *Ketimoen* and *Pisang* are not taken by the Balina girls generally as dainties, nor more than as articles of food. In the boudoirs of many Balik beauties, and certainly in every harem are to be found wax-made *plaisirs des dames*, known under the discreet names of *ganèm* or *tjelak-tjelakan malèm*, (tjelak = penis, malèm = wax), and many quiet solitary hours are agreeably passed with this consolator. The *ganèm* is also called *Koempentje* (*compensation*).

A not unfrequent vice, by means of which a woman endeavours to give sensual satisfaction to another, is the so-called tribadism. This sexual perversity is known from ancient times under the name of "Lesbian love", because it mostly prevailed among the women of Mytilenè, the capital of the island of Lesbos, where it

<sup>1</sup> Reise-beschrijving mit aantekeningen betreffende Hygiene, Volkenkunde, etc., van de Eilanden Bali en Lombok, Batavia, 1883.

long existed. It is supposed to have been imported thence to Greece, to Rome and to Egypt. This vice has also spread to the East and prevails particularly among the Arabs. And according to Parent-Duchâtelet<sup>1</sup> and other authors, it exists also among the nations of Western Europe, and is indeed more frequent than is supposed. Lucian has alluded to it in his dialogues of *hetaerae*.

An excessive development of the clitoris naturally facilitates active tribadism. In ancient Rome there were the so-called *Fricatrices* and *Subigatorices*, who particularly devoted themselves to this voluptuous work, and it is in the highest degree probable, that the efforts of many peoples to promote the greater development of the clitoris by repeated excitations, correspond to this vice. It is reported that the Bali women excell in this matter. Jacobs says: Almost in the same measure as pederasty, but more secretly, do the females practise among themselves the so-called Lesbian love (*metjengtjeng djocock*, literally: "rubbing the basins together without making any noise"). In Malay language: *bertampoc laboc--lampoc*, the crown of a fruit, perhaps an allusion to the clitoris, with its digital and lingual variations. The considerable development of the clitoris among the Bali women would give some credence to this opinion.

Among other Orientals also the artificial augmentation of the clitoris is far from rare and therein may be found the possible explanation of the fact that women, without having recourse to artificial means, are able to find a sensual satisfaction together.

Duhousset<sup>2</sup> pretends that such Lesbian love once

<sup>1</sup> La Prostitution à Paris, Paris, 1857.

<sup>2</sup> Bull. de la Soc. d'Anthrop. d. Paris, 1878, vol. XII, p. 124.

resulted in pregnancy, but we must leave the proof of the fact to him. He relates that in Egypt two female friends, who practised this vice together, continued to do so even after one of them had been married; it then happened that the one who had remained single became pregnant, the explanation of this fact being that the married woman had retained in her vagina some of the semen given to her previously in cohabitation by her husband, and that she communicated the same to her friend while caressing her. This fact was communicated to the Anthropological Society of Paris in 1877.

Jan Mocquet <sup>1</sup> records a cruel punishment inflicted for tribadism. "A certain King of Siam having learned, that a great number of his wives and concubines, the most beautiful that could be found in the kingdom, sometimes amused themselves together, by imitating manly nature, to excite their lust, summoned them before him, and in condemnation of their unchastity, had each of them branded on the forehead and both cheeks with the image of a virile member, and then had them cast living into the flames."

That German women in the Middle Ages were also addicted to this vice appears from the ecclesiastical penalties edicted by Bishop Burchard of Worms, <sup>2</sup> which are quoted by Dulaure and are as follows:

*"Fecisti quod quædam mulieres facere solent, ut faceres quoddam molimen aut machinamentum in modum virilis membri, ad mensuram tue voluntatis, et illud loco reverendorum tuorum, aut alterius, cum aliquibus ligaturis colligares, et fornicationem faceres cum aliis*

<sup>1</sup> *Itinerarium*, Lib. IV, p. 267, in M. Schurig, *Muliebra*, p. 107.

<sup>2</sup> Burchard, Bishop of Worms (12th century), *De Poenitentia*. Decretorum I, 19.



*mulierculis, vel alie eodem instrumento sive alio tecum? Si fecisti, quinque annos per legitimas ferias poeniteas. Fecisti quod quædam mulieres facere solent, ut jam supradicto molimine, vel alio aliquo machinamento, tu ipsa in te solam faceres fornicationem? Si fecisti unum annum per legitimas ferias poeniteas."*<sup>1</sup>

Communication contrary to nature between women and beasts is not either an invention of modern times. With regard to this Mantegazza says:

"Nor is woman either spared the shame of bestiality. From the most ancient times, as Plutarch relates, women gave themselves up to the unchaste vagaries of the sacred goat in Mendes. Now, after a long series of centuries, it is the dog that takes the place of the goat. More than once do lovely women, in the highest spheres of cultured Europe, adore their lap-dogs, in a way they would not admit to a living soul. Sometimes, but more seldom, it is not a lap-dog, and then the aberration is still more base and despicable and instead of a bestial tribadism we have an example of bestial coition, of an infamous and shameful connection between the loveliest of creatures with the ugliest and worst-smelling of domestic animals."<sup>2</sup>

In such disgusting matters the ape plays an important part. In countries where the gorilla and Orang-Outang live, numerous stories are related of girls carried off

<sup>1</sup> Dulaure, *Des divinités génératrices*, Paris, 1885, p. 96. A translation of this *bonne bouche* of the good Bishop was made, but, on reflection, it was decided not to give a translation of it in English. As the Latin scholar will readily see, it is grossly improper, and we marvel at the state of morals that could allow German priests to put such questions to female penitents, married and unmarried. No medical man would *thus* question a woman to-day without risking his reputation. See *infra* Havelock Ellis on the sexual teachings of the Catholic Church.

<sup>2</sup> Mantegazza, *Archiv. per Anthropol.*, IX, 1879.

by these big beasts, and their sexual connection with their victims. But in such cases the connection was always a forced one. But we have accounts of voluntary intercourse between women and apes. For instance, the Indians on the banks of the Amazon river believe that certain tailed men among the Uginas are the result of such monstrous marriages between Indian women and Coati apes. <sup>1</sup> According to Francis de Castelnau <sup>2</sup> such cohabitation with Coati apes still takes place in those districts. He relates as follows: - "As I was going down the Amazon river, I one day saw near to Fonteboa a black Coati of enormous size; it belonged to an Indian woman, to whom I offered a very considerable sum for this curious animal; but she refused, at the same time bursting out laughing. An Indian who was in the hut said to me: your efforts are useless, that ape is her husband."

**Influence of Race on Genital Perversions.** I deem it useless to extend my remarks, but I will say a few words about the Sapphic couples at Tahiti, formed of Vahinés having the same tastes. This unnatural connection which tends to increase at the antipodes, as, alas, it spreads and increases constantly in old Europe, is it, as Moreau (of Tours) asserts, the result of a mental aberration, a plainly defined psychological malady? Dr. Moreau extends his theory to all the genital depravities exhibited by women or by men. The subject is much too large to be treated here. All that I simply wish to show is that the influence

<sup>1</sup> Bartels, *Die geschwänzten Menschen*, Archiv für Anthropologie, Bd. XV, p. 52. Braunschweig, 1883.

<sup>2</sup> *Expédition dans l'Amérique du Sud*, tome V, p. 104, 106. Paris, 1857.

of race appears to me to be predominant. We have seen the Asiatic of the Far East, a sodomite and a pederast; the African Negro, simple in his tastes, a devotee of natural love; the Black, or rather the Melanesian half-breed of the New Hebrides, and his cousin with a skin a trifle lighter, a pederast when he cannot procure women; the Maori, a plain lover of the natural Venus, but his Valiné practising, since she has come into contact with European civilisation, the vices of Lesbos. In fact, to sum up the whole, it is the European who fosters all kinds of genital depravity.

**Fair-Play demanded for Present Work.** There is, in this subject, ample matter for a work that I shall, perhaps, write, when I have collected evidence enough to be able to leave the beaten path, and arrive at some original conclusions.<sup>1</sup> I shall then discuss, proofs in hand, the opinions of modern psychologists, and seek to discover what is the real influence of atavism on genital depravities; which, until proof to the contrary is forthcoming, I shall, like Moreau (of Tours), regard as a special form of hereditary madness. I ask critics and students in the meanwhile for a fair hearing. Attack my facts, for it is on them that I rely, and not my crude manner of presenting them. I am no literary stylist of the De Goncourt school, and besides let it be borne in mind that in France greater liberty of pen is allowed on anthropological subjects than may perhaps be the case in England. My aim has been to write a work having

<sup>1</sup> See "Editor's note" at commencement of this volume concerning the new work promised by the Doctor, and which will practically amount to a HISTORY of the CRIMES and FOLLIES of the SEXUAL INSTINCT in the HUMAN RACE.

for object the good of humanity and the advancement of science. Already several writers of great talent, some of whom have been referred to in the foregoing pages, have ably dealt with certain questions raised by me. TARDIEU, in his "Études Médico-légales sur les Attentats aux Mœurs"; my esteemed professor MARTINEAU, in his "Leçons sur les Déformations vulvaires et anales produites par la Masturbation, le Saphisme, la Défloration et la Sodomie"; my able friend and *confrère*, CHEVALIER, in his remarkable little "Manuel de l'Inversion sexuelle"; and finally the REV. FATHER DEBREYNE, "prêtre de la Grande Trappe", in his painstaking work entitled "La Théologie morale et les Sciences médicales"; Dr. Rosenbaum, in the "Geschichte der Lustseuche im Alterthume"; Dr. W. Acton, "The Functions and Disorders of the Reproductive Organs" (published by Churchill, London); John A. Symonds, in his suggestive little work, "A Problem of Greek Ethics"; Moll, Lauppts and Raffalovich, may all be cited as workers in France, England, Russia and Germany who have put forward the same ideas and come to the examination, sometimes simultaneously, of these painful problems, fearlessly unmasking the evil in the hope of bringing relief. Neither they nor myself believe for a moment in the possibility of destroying unnatural practices, whether in the individual or in entire tribes, by the process of violent uprooting. This can never be done. Our only chance of success lies in the frank envisagement of a given case. We hold with the doctrine that John Morley puts into the mouth of Chaumette <sup>1</sup> that to explain is to demolish, to clearly diagnose is to destroy.

<sup>1</sup> In a magnificent passage in his Essay on "Robespierre"; See *Critical Miscellanies* by John Morley, Lond. Macmillan, 1888.

If sometimes my language seems crude and ill-chosen, I beg my readers to remember that the subject dealt with is ugly and ill-favoured, requiring a man of considerable mental courage to approach it who cares anything for his own reputation and that of his family. The world has learnt to judge harshly those who are not the favourites of the Gods. I am pleased to see that Englishmen and Americans of great talent and learning are taking a lively interest in questions relating to the sexual life. These are the proper men to handle such subjects. They possess discretion and courage, which, combined with their scientific attainments, sufficiently guarantee the honourableness of their aims and motives. One of these gentlemen, Havelock Ellis, a name we have more than once had the pleasure to quote in confirmation of our own views, defends his book on *Sexual Inversion* in a very eloquent passage which we beg to reproduce. We cite this with the more satisfaction because admirably expressing our own feeling: "When the Catholic Church was at the summit of its power and influence, it fully realised the magnitude of sexual problems, and took an active and inquiring interest in all the details of normal and abnormal sexuality. Even to the present time there are certain phenomena of the sexual life which have scarcely been accurately described except in ancient theological treatises. As the type of such treatises I will mention the great tome of Sanchez, *De Matrimonio*. Here you will find the whole sexual life of men and women analysed in its relationships to sin. Everything is set forth, as clearly and as concisely as it can be without morbid prudery on the one hand, or morbid sentimentality on the other in the coldest scientific language; the right course of action is pointed out for

all the cases that may occur, and we are told what is lawful, what a venial sin, what a mortal sin. Now I do not consider that sexual matters concern the theologian alone, and I deny altogether that he is competent to deal with them. In his hands, also, undoubtedly, they sometimes become prurient, as they can scarcely fail to become on the non-natural and unwholesome basis of asceticism, and as they with difficulty become in the open-air light of science. But we are bound to recognise the thoroughness with which the Catholic theologians dealt with these matters, and, from their own point of view, indeed, the entire reasonableness; we are bound to recognise the admirable spirit in which, successfully or not, they sought to approach them. We need to-day the same spirit and temper applied from a different standpoint. These things concern everyone; the study of these things concerns the physiologist, the psychologist, the moralist. We want to get into possession of the actual facts, and from the investigation of the facts we want to ascertain what is normal and what is abnormal, from the point of view of physiology and of psychology. We want to know what is naturally lawful under the various sexual chances that may befall man, not as the born child of sin, but as a naturally social animal, what is a venial sin against nature, what a mortal sin against nature. The answers are less easy to reach than the theologian's answers generally were, but we can at least put ourselves in the right attitude; we may succeed in asking that question which is sometimes even more than the half of knowledge." <sup>1</sup> A last objection may be made against the present work on account of the liberal way in

<sup>1</sup> Preface to "Sexual Inversion" (pages VIII and IX), by Havelock Ellis, LONDON, 1897.

which reference has been made to other writers. I plead guilty to the charge. If I have quoted freely from other people it has been to show how closely the views of the eminent anthropologists and travellers of other nations coincide with my own independent studies and researches. In no case, however, have I made improper use of these authorities. Whenever a work has been cited, the fullest particulars in connection therewith have also been given, and no unfair use has been made of the labours of my predecessors. I ask only for a fair hearing. Where I am in the wrong, correct me by legitimate demonstration. I am ready to be taught. If additional knowledge may be imparted to strengthen the views enunciated, I shall be glad to receive information, regarding my work as I do, rather in the light of an *avant-courreur* to some more solid and possibly more scientific work, which may be put forth at a future date.

INDEX AND BIBLIOGRAPHY

TO THE TWO VOLUMES OF

UNTRODDEN FIELDS OF ANTHROPOLOGY.



“Sex contains all, bodies, souls,  
Meanings, proofs, purities, delicacies, results, promulgations,  
Songs, commands, health, pride, the maternal mystery, the seminal  
[milk,  
All hopes, benefactions, bestowals, all the passions, loves, beauties,  
[delights of the earth,  
All the governments, judges, gods, follow’d persons of the earth,  
These are contain’d in sex as parts of itself and justifications of  
[itself.”

WALT. WHITMAN,  
*Leaves of Grass.*

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These things concern everyone; the study of these things concerns the Physiologist, the Psychologist, the Moralist. We want to get into possession of the actual facts, and from the investigation of the facts we want to ascertain what is normal and what is not normal, from the point of view of physiology and of psychology. We want to know what is naturally lawful under the various sexual chances that may befall man, not as the "born child of sin", but as a naturally social animal.

HAVELOCK ELLIS.

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